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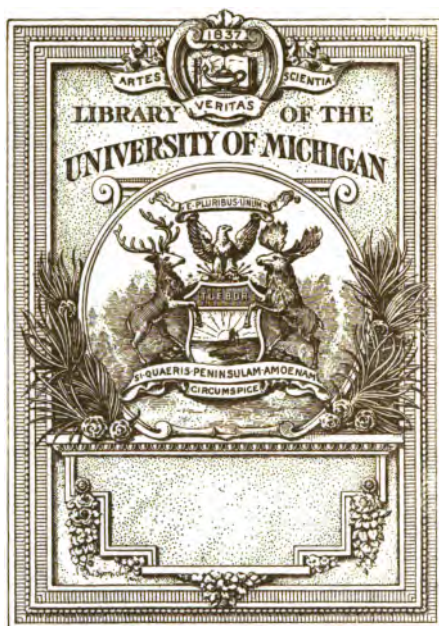
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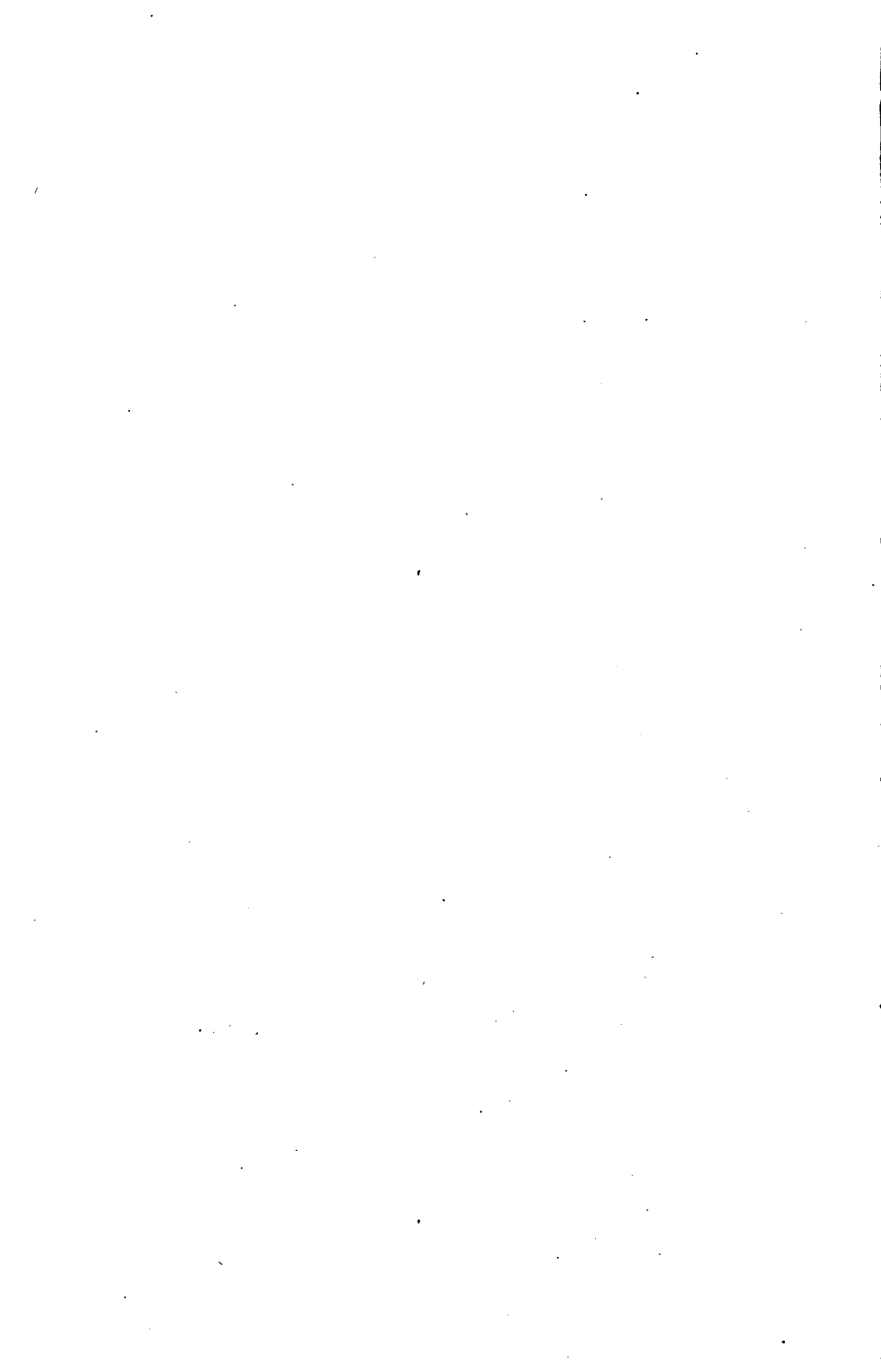
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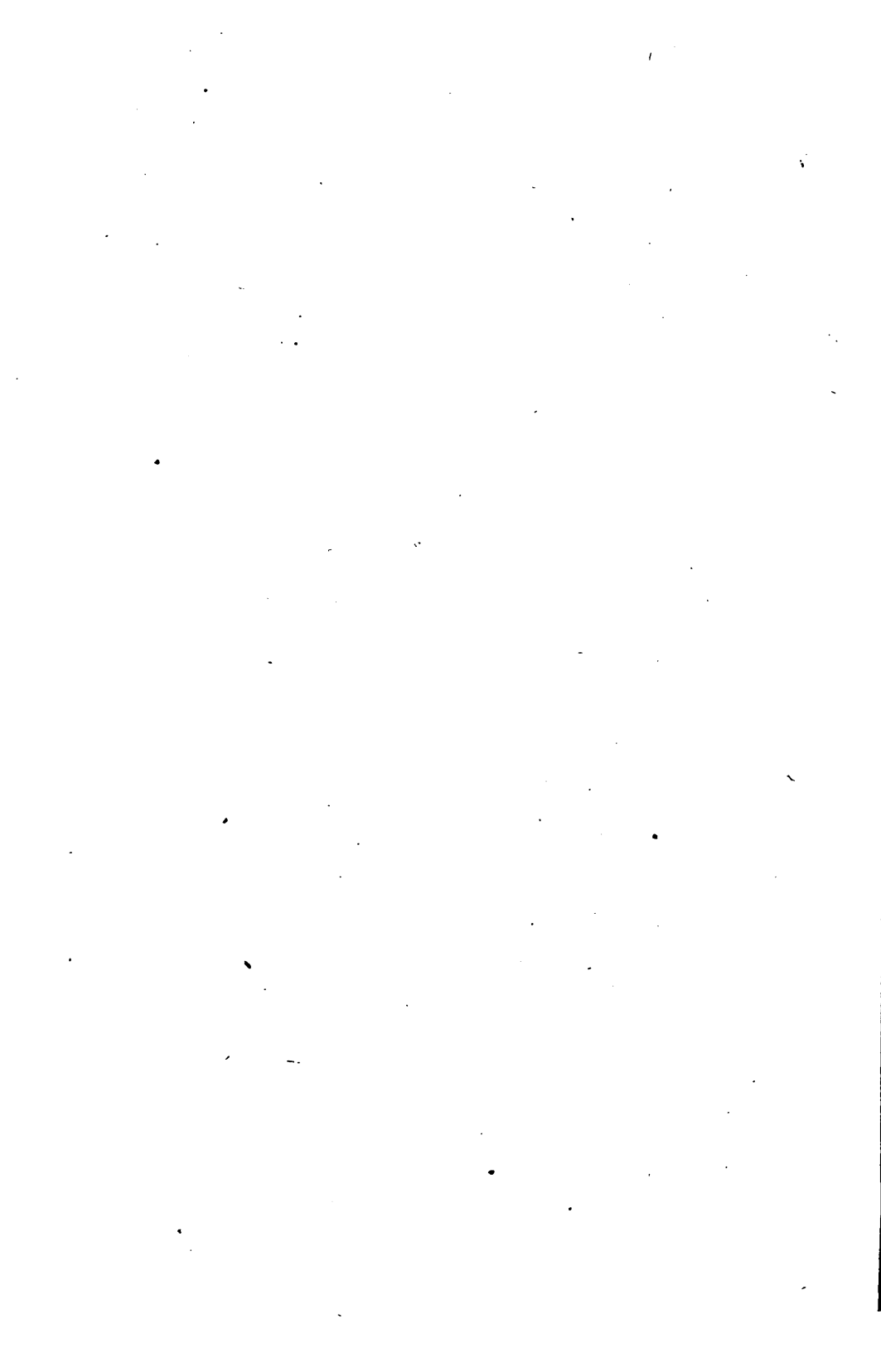
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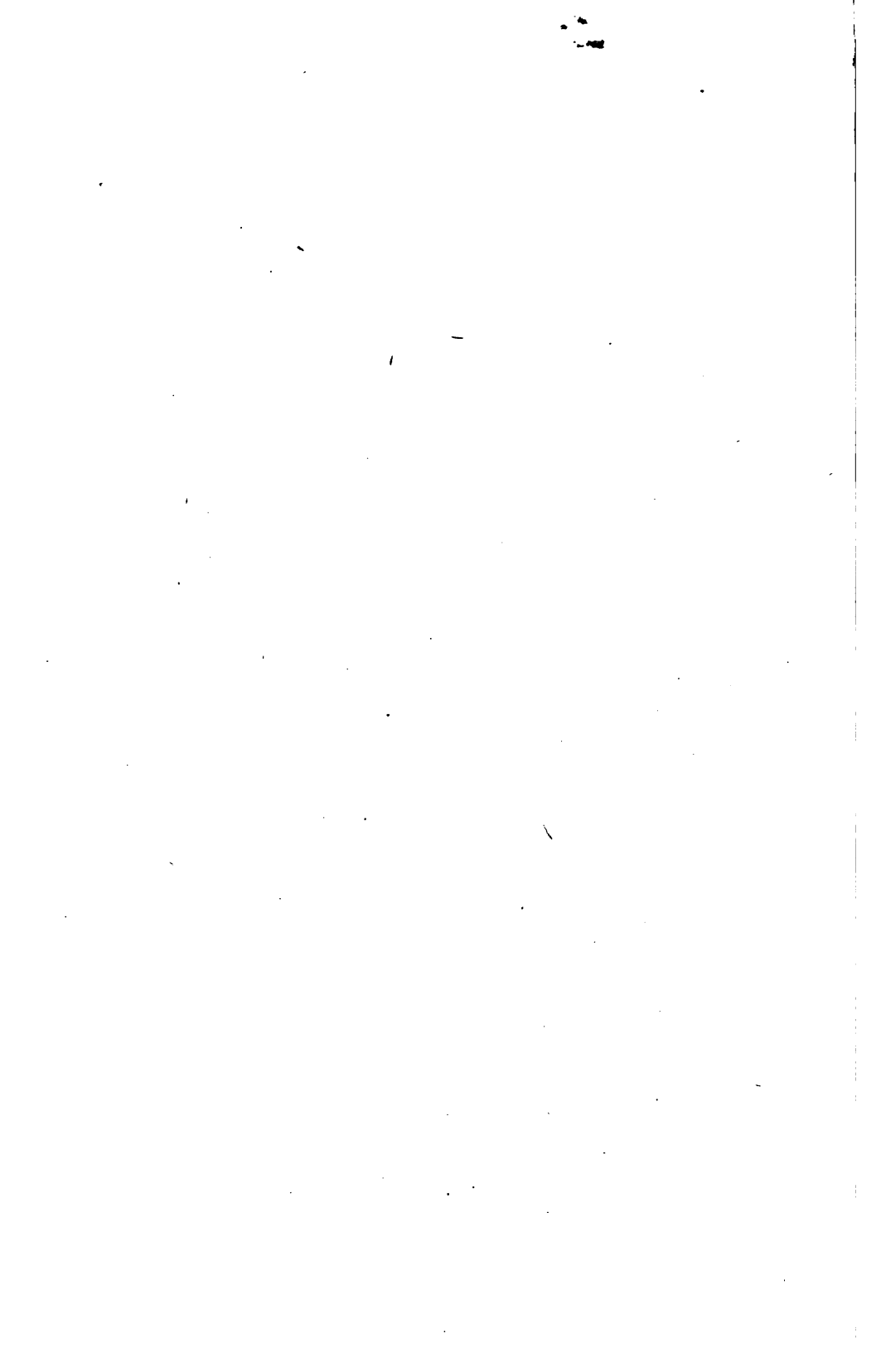
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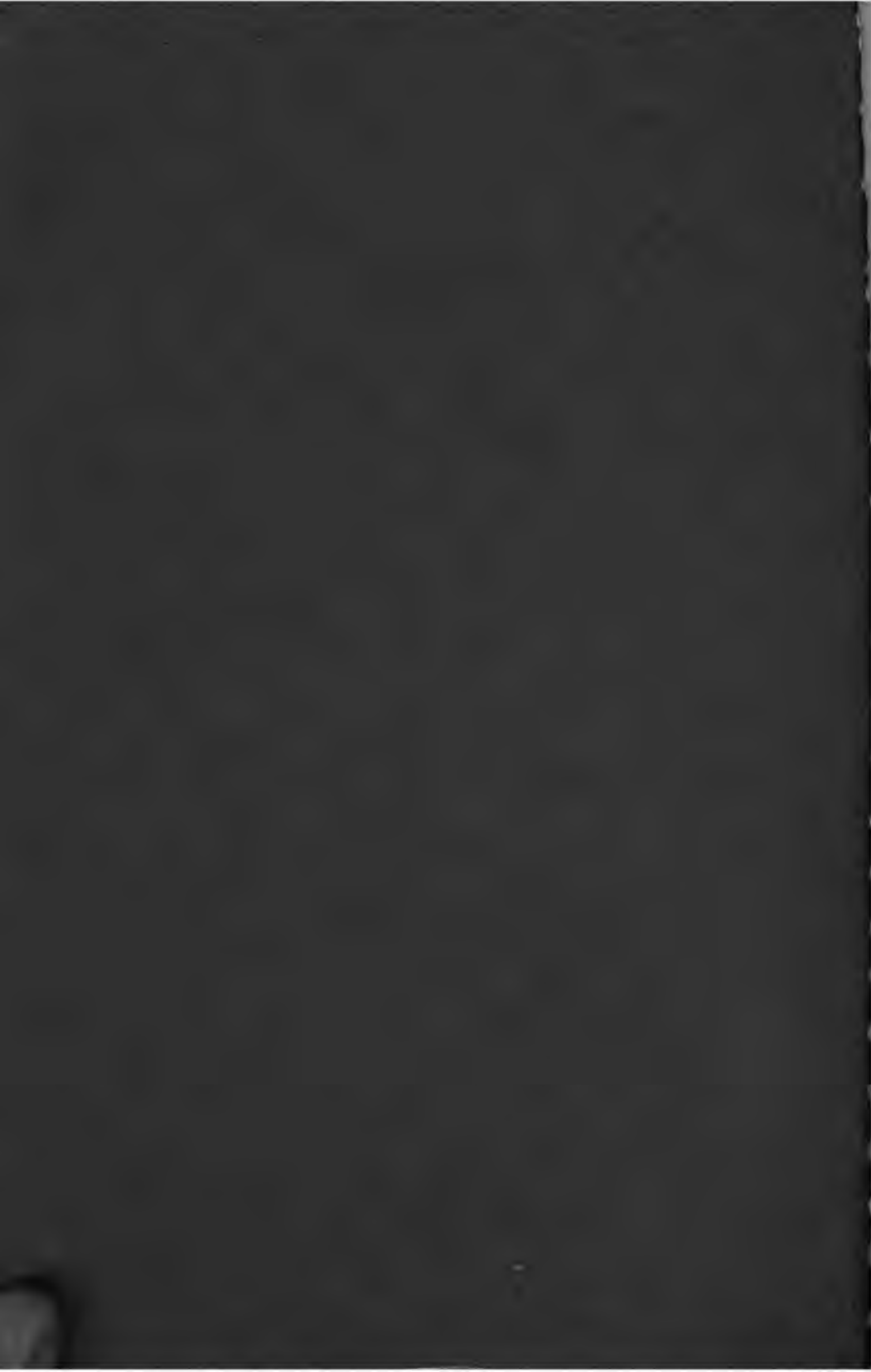
The Bulletin of the Western Theological Seminary



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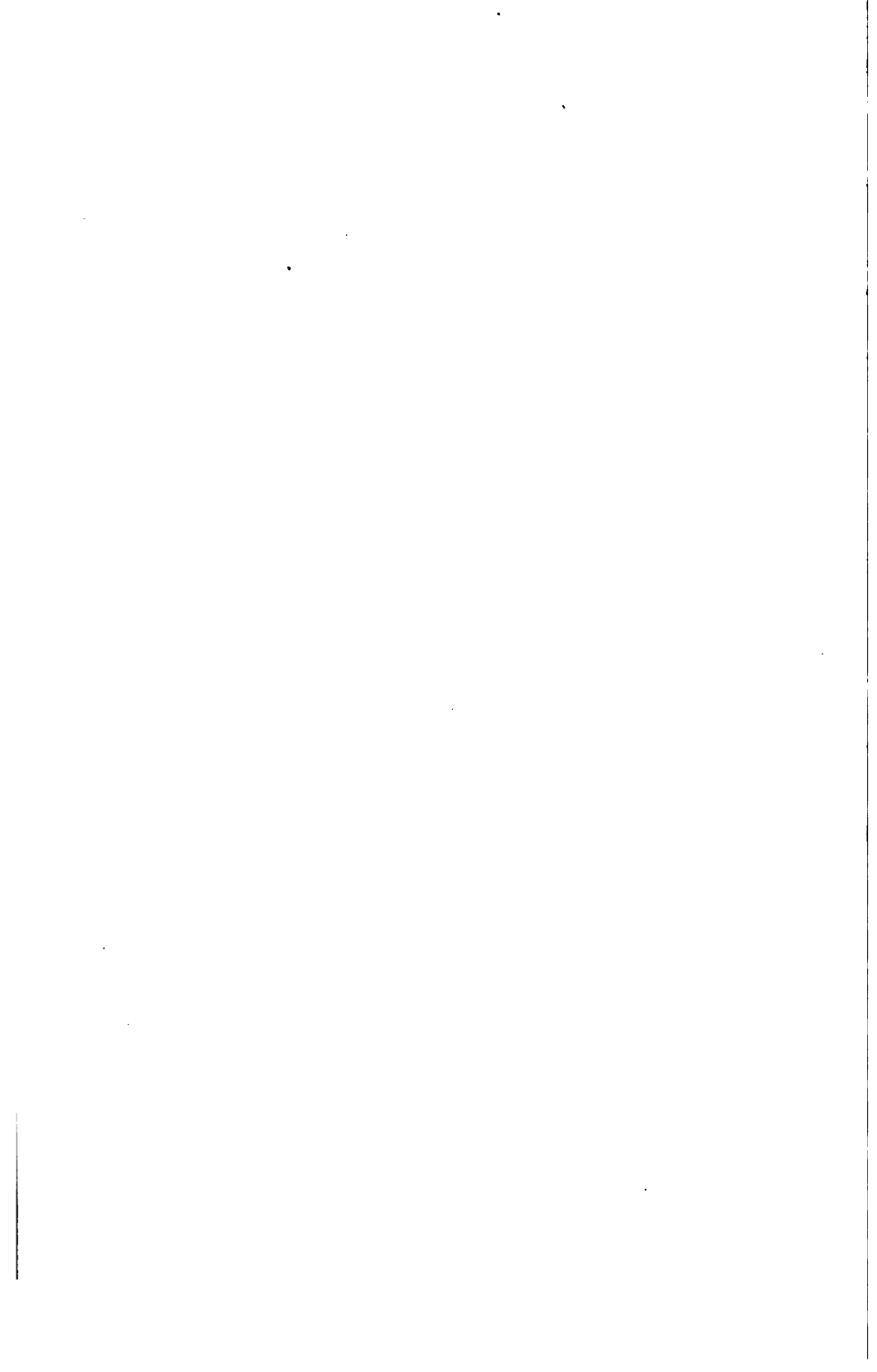


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1. The first part of the report is a general
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2. The second part is a detailed
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3. The third part is a discussion of the
results obtained.

4. The fourth part is a conclusion
of the work.

5. The fifth part is a list of
references.

6. The sixth part is a list of
figures.

7. The seventh part is a list of
tables.

8. The eighth part is a list of
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symbols.

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abbreviations.

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constants.

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No. 1.

Religious Beliefs and Practices of the Bulu of South Kamerun, West Africa.

REV. WILLIAM C. JOHNSON.

The generous provision which nature has made for these people of tropical Africa accounts for many of their habits of life. Are they indolent? Nature has made indolence possible and even convenient for them. Are they improvident? Why should they lay by for the morrow which has always so generously taken care of itself! His word for clothing means adornment, and only with the coming of the white man has it taken on our idea of clothing. Here again nature is responsible, having given him a dark skin that answers well his purpose for a covering. Dress to him is a luxury not a necessity.

This habit of living from day to day, taking little or no thought for the future enters also his field of religion. There is little or no evidence that he connects his moral acts in this world with a life to come. He lives in and for the present. There are those who go a step farther and say that the Bantu people have no idea of a future life.

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This, however, is not the opinion of missionaries and of men who have had the best opportunity to acquaint themselves with the lives of the people.

The Bulu idea of God is naturally hazy. They know of such a being only in connection with the past, and do not think of Him as having any special interest in their present or future existence. In fact were it not for their folklore stories, there would be but little left to their knowledge but the name of a being to whom they refer as the creator of all things.

These people have no written language and their stories which have been handed down orally for generations differ somewhat in different localities, but the main facts remain the same. That God created them and provided for them as His creatures, and that death came through disobedience to God is clear in all of these stories.

In the beginning God created a man, a dwarf, a gorilla and a chimpanzee and gave to each his female. He supplied them with an ax, a hoe, fire, and various kinds of seeds and left them to themselves. The gorilla and chimpanzee ate up their seeds, and began living in the trees feeding upon wild fruit in the forest. The dwarf built a shelter in the forest and lived by hunting. But the man with his ax cleared a place in the forest, and with the fire burned the brush and trees and there built a house and planted his seeds. When God again visited His creatures He found the gorillas and chimpanzees living in the trees and He said to them, "You are only animals". To the dwarfs whom He found living in a rude hut in the forest He said, "You will never be men." But to the man with his house and garden He said, "You are a man."

To these first people God gave a child, and told them that should anything happen to the child they were not to bury it, but place it upon a drying frame instead. The child died and was placed upon the drying frame. A lizard came and told them to bury the child that it would smell. They replied that God had told them not to bury it. But

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the lizard said, God had sent him to tell them to bury it. The child was buried when God came to restore it to life.

Another version of the same story is that when death first came to the village that God sent the chameleon to proclaim life. The chameleon started for the village at his slow jerking pace calling, "Eninge Ho, Eninge Ho", i. e., Life O, Life O. But the lizard heard him chanting his song and started after him with his quick lively pace, calling as he ran, "Awue Ho, Awue Ho", i. e., Death O, Death O, and passing the chameleon reached the village first. When the chameleon reached the village the people were singing the death chant. They willingly joined in the chameleon's chant of life, but it was too late.

Another fable tells of how the witch, which is thought to be the cause of the greater part of their deaths, took up his abode with the woman through her disobedience to God's commands.

There is also a legend of these first creatures living together in a state of great innocence. It was only, after the woman went up on a certain mountain which God had forbidden them, that they began living together as husband and wife.

That these people do not believe that death ends all is shown by their funeral practices. One day while traveling in the interior I came to a village where the chief, who was a man of considerable wealth and reputation, had died about a month before. They showed me his grave in the street. It was enclosed by a fence which was lined with calico. On a pole beside the grave was hung the man's hat, coat, shirt and two lanterns, while nearby stood two old flint-lock guns. In the grave I was told they had placed 800 yards of calico. Some ten yards from the grave was another enclosure in which was a large pile of raw food. Beside the food was the man's bed, chair, and his broken pipe. As the people had told me that the old man had become addicted to drink so that he had traded off his women for rum until at the time of his death he had but 57 left, I inquired if

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they had given him no rum since his death. They pointed to a second enclosure with its pile of food upon which lay a number of broken demijohns and bottles, the contents having been poured over the food. All through this section of country were to be seen enclosures containing piles of food, cooking utensils, and household furniture in various stages of decay. Many of the tribes place fire and food beside a path leading from the village to the spring, in the evening for several weeks after a death occurs in a village.

Even the dance, accompanied by the beating of tom-toms and the firing of guns, which begins soon after a death occurs and lasts for several days after the burial, is not without its religious significance. You cannot readily distinguished by the general hilarity of the town, whether it is a wedding or a funeral. In the one case they are giving the bride a joyous reception to the town and in the other, the departed a joyous entrance to the spirit world.

The Rev. R. H. Nassau, D. D., in his book "Fetichism in West Africa" attributes the firing of guns to a desire to frighten away the spirit of the departed, that it may not take up its abode near the village to haunt or injure the living. The Bulu, however, in giving a reason for the custom say that it is that the new spirit may be recognized in the spirit world as a joyous, happy person rather than a sullen, gloomy one. The sending of greetings by the dying to their friends who have gone before to the spirit world is practiced by the Bulu.

While their legends show that they have no definite conception of a future world, yet they indicate a belief in a future state. A river separates this spirit world from ours. One method of getting across the river is by taking hold of the rainbow which stretches over the river, and as the rainbow rises the spirit is lifted over into the new world. Should the spirit lose its hold on the rainbow and drop into the river it goes to "Etotolan", a place some-

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times defined as total extinction or annihilation. It is not improbable that the idea of the rainbow being employed in crossing the spirits to the other world is connected with the fear of the rainbow that is found among the Bulu. Before they came in touch with the missionary the men used to get out their guns on the appearance of a rainbow and keep firing at it until it disappeared. But even safely in the spirit world the new spirit must be initiated. During these tests, as to his ability to walk a thread stretched across a ravine or to take his part in a complicated form of dance, his enemies try to injure while his friends endeavor to aid him. And it is upon the successful issue of these performances that the spirit finds a place of happiness in the new world.

But these beliefs regarding the future state have little bearing on their present life. In this world they are surrounded by countless spirits (or perhaps witches) both friendly and hostile and their practical religion has to do with the successful controlling of these. It is well to remember here that, even in the case of the most experienced medicine man, he is dealing with mysterious beings which vanish before a too careful scrutiny. While he believes in the successful working of his charms, he is at a loss to explain just the connection between them and the spirits. The spirit residing in a man may be friendly to him and bring him great success in life. But the man who seeks success by taking a spirit into league with himself does it at great risk. The spirit or witch may at any time become disaffected and then awaits a favorable opportunity to destroy the man. Once on going out to shoot elephant some of the men came to me and advised me not to go if I had a witch, as I would be giving her a chance to kill me.

A *post mortem* examination is common, even where the person has been killed by a wild animal. The man making the examination usually finds the death to have been caused by a witch. What he really finds is not the witch herself but evidence of her work. A lung partially

eaten away, the abdomen full of blood or perhaps an abdominal tumor, show that a witch has been at work. A woman was shot by accident in the woods, being taken for a chimpanzee. She had an abdominal tumor containing a bunch of long gray hair which satisfied the people that she had a witch. A man was killed by an elephant. A *post mortem* was held and his death was pronounced to have been due to a witch. A young man was shot in the the leg, cutting an artery, and as he was bleeding to death he told the people that he had a witch, that they could not save his life. A man with a strangulated hernia stuck a knife through it letting out the intestines. He told one of the women who was condoling with him, asking him why he was dying and leaving the old mother, that he had a witch which was responsible.

Fortunately these spirits are not beyond human control. Before going to war the medicine man tests the men to determine who have witches, and only those whom the medicine indicates to be free are allowed to go to the battle. Then as a secondary precaution an amulet or charm is fastened to the arm or hung about the neck. These have power to protect against the shot from the enemy's gun. And where the man is killed in spite of these precautions, it can be accounted for by some one having leagued himself with a more powerful spirit to accomplish his purpose.

Since witches play such a large part in sickness and death, it becomes a part of the doctor's profession to drive out witches. Various methods are employed and men practice the profession with different degrees of success, some attaining a wide reputation. In one case the doctor walks up and down the street shouting in a deep guttural voice, while in front of him is a boy carrying a pair of femur bones. After a time the doctor shuts himself in a small house, and the patient sits on a stool in the street. A string connects the patient with the doctor who is shouting through a small tube, making the most hideous noise



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of which he is capable, and in a voice sufficiently terrible to frighten the spirit he commands it to depart. The women are not allowed to see these doctors in their medicine making attire.

Another interesting method is that of placing the patient in running water, and killing a goat and sprinkling the patient with the blood. One day, as I was entering a village, the people were just preparing to make this kind of medicine for a woman of the town. They placed her on her back in the stream in water almost deep enough to cover the body. Then two well women were put in the stream, one on either side of the patient. The medicine man killing a large goat held it over the women, squirting the warm blood over their naked, writhing bodies. Then draining the remainder of the blood into a kettle in which was a preparation of bark and herb juice, he sprinkled the women with the mixture while he told the witch to get out of the woman, to leave the town and not enter into any of the other women.

It is a common custom in Africa to locate the responsibility for a death. This is due to the belief that a person may kill another by some powerful charm. I once heard the headman of a village talking a palaver, and accusing one of his women of trying to kill him. She had cut off an end of his mustache while he slept, and he feared she had given it to someone to make medicine with. They carefully destroy their hair, nail cuttings, or drops of blood lest some one gets possession of them and works them injury. But a person may become responsible for the death of another by merely offending him. A man and a woman were put to death for killing the headman of a village. The man had eloped with the woman who was one of the headman's wives, and his familiar spirit took advantage of his grief to kill him.

One day I came to a village where there were about eight hundred people gathered talking a palaver. The headman was sick and going to die. The object of the

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palaver was to find the persons who were killing him, and have them desist ere it became too late. Three of the man's sons had stolen four of his women, and the father felt so badly about it that unless the women were returned, he was going to allow his own familiar spirit to kill him. The women were returned and the old man was able to be about the next day.

These people have small idols carved from wood, representing male and female. The skulls of their ancestors are preserved in a small hollow log about two feet long and these small idols are placed on the top of this log. Their aid is not sought in times of sickness or death, but in business transactions. Before going on a trading expedition a sheep or goat is killed and the blood sprinkled on the idols which are decorated with beads and feathers and rubbed with red powder. These idols usually belong to the headman of the village, and each man has his own way of soliciting their help. Some have them openly in the palaver house, while others have them in the house where their goods are stored.

It is but a step downward from their skull-boxes and idols to charms and amulets, and to the number and variety of these there is no limit. A nutshell, a small horn, a leopard's tooth or claw, a piece of skin or even a bit of wood may do service as an amulet. These carried about the body ward off sickness or danger, give success in hunting or trading, in short they do for the bearer whatever the medicine man indicated when the charm was made. In places beside the path are to be seen piles of leaves, where each person as they passed contributed a leaf that they might have a prosperous journey. Shells of peanuts, piled on the path at the entering of the village, in some mysterious way influence the coming crop. A charm placed in a woman's garden causes sickness or even death to a person stealing food. These practices seem to have grown naturally out of the needs of the people. God having forsaken them and no longer

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having an interest in their well-being, they have resorted to these methods to obtain needed help.

The making of vows is common, and unfilled or broken vows are considered a frequent source of sickness. One of the duties of the medicine man is to remove the curse of broken vows. The vows are not made to God, but people swear by some powerful fetich. A man compels his wife to swear by some powerful fetich, that she will be faithful to him, and many a woman remains faithful because she fears to break the vows she has been compelled to take. Many a woman also gives as the cause of sickness the fact that she has broken such vows.

It is difficult to determine the place occupied by the spirits of the dead in the affairs of this world. They believe in the transmigration of the soul to certain animals, such as the elephant, gorilla or leopard. But there is also a trace of the belief that the dead live again in other human beings. The belief that the white man is the spirit of some of their dead ancestors is not uncommon, and they oftentimes think they see the resemblance. Their dead ancestors are held in high esteem and any disrespect toward them on the part of others is resented. It is the last straw, in stirring up a man's anger, to mention in any slighting way his dead father or mother. And a man seeking a final argument to convince you that he is telling the truth, will call his dead father or mother to witness.

It is probable that their religious beliefs also affect their marriage relations. They are not only exogamous, but religiously so. A man not only marries outside his own and his mother's clan, but the breaking of the seventh commandment with a woman of a man's own clan is a crime bringing its own punishment. The man pays for such a crime by giving the husband another woman, or the equivalent in goods and in extreme cases with death. In general a man will not kill a person of his own tribe, but sees nothing wrong in killing a person of another tribe, if such person becomes his enemy. This same principle applies to cannibalism.

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But there are practices among these primitive, forest people that would seem to connect them with people whose history is better known. Circumcision, the rending of the clothes, or rather the tearing off of all covering in anger or grief, the putting of dust and ashes on the head and sitting in the ashes in times of grief remind one of the Semitic people. It is both important and interesting to note the effect of the African's religious beliefs on his moral nature. Here there are two extremes to be avoided. The enthusiast for Christian missions is in danger of seeing and painting the African religions too dark. On the other hand the man who does not believe in Christian missions thinks he finds in these religions all that is needful for the African. W. S. Naylor in his book "Daybreak in the Dark Continent" in drawing a picture of Pagan Africa says in substance that if all the churches and ministers, teachers, officers of the law and all forces working for good in this country of ours were turned to forces for evil, you would have but a partial picture of Africa with its paganism. Mary H. Kingsley, who spent a good part of a year traveling in Africa, in her book "Travels in West Africa", finds that the African religions restrain from evil and give the African about what is needed for his best interests. Her opinion of the African was practically that of Commodore Peary with regard to the Eskimo.

The true condition of the African with his low form of religion is somewhere between these two extremes. That the belief in spirits under human control which a man can employ to injure or kill his fellow, is a cause of much suffering and many innocent deaths, cannot be denied. But when we remember that the woman that is put to death for causing the death of her husband has, as a rule, been guilty of great unfaithfulness and the man who is accused of killing another is often guilty of having stolen the man's wife, we see that these things exert a restraining influence on the people. The belief in the medicine man's ability to ferret out crime, as well as the belief in the power of certain charms to bring death upon the

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thief, protect society against crime and reduce lawlessness. Perhaps the greatest rascal to be found in Africa is the man who, through his contact with the European, has lost his faith in the religion of his fathers and has become an agnostic.

While the belief in a God who has created them and all things, but has forsaken them and gone to the white man*, and a belief in a future state for which they make no preparation in this life cannot be counted upon as influencing their actions, yet these beliefs must be counted as an asset of the church in giving them Christianity.

*The Bulu believe that the God who created them has gone to the white man's country, and that it is because we have God that we have clothes, books, etc., and are so far in advance of them.

Did Jesus Christ Really Live?

REV. DAVID S. SCHAFF, D. D.

This question has furnished the leading sensation in the theological circles of Germany during the current year. It has been forced by the spirited tracts of Drews and Jensen, both professors and men of learning, although Harnack incidentally refers to Drews as an *unberufener Dilettante*, that is, one who ventures to treat a subject for which he has not the requisite qualifications. Neither of these men are theologians, and the complaint is made by some of their opponents that they have violated all the proprieties which forbid a teacher in one department stepping aside to treat questions belonging to another. They have shown the dash of the daring cavalry officer and Juelicher of Marburg, Johannes Weiss of Heidelberg, von Soden of Berlin, Gunkel of Giessen, and other eminent theologians, have felt called upon to issue pamphlets stating the arguments in favor of Christ's being a real historic personage.

Jensen, a man of standing among Assyriologists and Professor of Semitic Languages in Marburg, brings forward the Assyrian tablets to demolish the figure of Christ, and to show that no such person ever existed. Arthur Drews, a professor of philosophy in Carlsruhe, who has written an elaborate and learned work on Plotinus and the Decay of the Ancient Philosophy, tries to show that the oriental religions and Hellenic thought furnished the material out of which the imaginary person, known as Jesus Christ, was constructed. Both reach the conclusion that no such person as Christ was born or lived. The weapons are taken from the same armory, the department of Comparative Religions.

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Jensen's theory, that the figure of Christ is a fanciful reproduction of the Assyrian mythological character, Gilgamesh, was first presented in 1906 in the author's ponderous volume of 1048 pages, entitled the *Gilgamesh Epos*. Not willing to have its leading contention pass into the realm of forgotten things, Jensen, in February last, set it forth in a lecture delivered in Marburg before a popular audience, which aroused a tumult of opposition in that city. In answer to a popular demand, the members of the theological faculty selected Professor Juelicher to make a public reply. Jensen's address, published under the title, "Moses, Jesus, Paul, Three Variants of the Babylonian God-man Gilgamesh" has had a wide circulation as • has also his reply to Juelicher bearing the title, "Did the Jesus of the Gospels Really Live?" As already indicated, the Assyriologist is a dashing pamphleteer, and the former of his pamphlets he calls "a complaint against the theologian and an appeal to the laity".¹

Jensen's confident conclusion is that the histories of Moses, Paul, and Jesus are all myths, the material being taken from the Epic of Gilgamesh, and that Jesus is as much an invention as Baal or the man in the moon. This astounding result is reached by presenting the real or imagined parallels between the Babylonian hero and these characters of the Bible. The Gilgamesh legend, as we now have it, is derived from tablets, more or less perfect, dating from about 600 B. C. The legend itself is supposed to go back to 2,000 B. C., and, to follow Jensen, is the oldest epic in the world. The following brief statement presents its main features. Gilgamesh oppressed the city of Erech. Eabani, created by the gods to protect the Erechites, lived in the wilderness till he was met at a well by a harlot, to whom he gave himself up, and who led him into the city. He and Gilgamesh became friends. At his death, Gilgamesh started off westward to "enquire about death and life". He finally reached Gibraltar and the "waters of death" beyond. Here he found Xisuthros, the hero of the Flood, who gave the pilgrim an account

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of that catastrophe and promised him eternal life if he would keep awake and fast seven days and nights. Gilgamesh lost the prize by falling asleep. The last scene represents him in his eastern home, calling Eabani out of the underworld and questioning him about his experiences there. Here the legend breaks off, but presumably, as Jensen says, the hero died.

At first sight, the life of Christ would seem to offer only the remotest parallels to this venerable legend. There is no room here to present the "exact parallels" which Jensen finds, and which he holds extends to the "leading movements" in Christ's supposed career. An example or two will indicate their nature. Eabani is John the Baptist. Both lived in the wilderness. On his westward journey Gilgamesh killed a serpent which blocked his way. So Christ cast out demons. At a well, Eabani met a woman. So did Moses. So did Christ. After presenting parallels such as these, and in view of them, Jensen asserts that "the old history of Israel and the so-called history of Jesus of Nazareth are shivered to pieces, and the Acts of the Apostles is blown into the air. Babylon has cast Babylon to the ground".

It is no part of my purpose in this statement to reply to such reasoning. But it may well be suggested what a saving of trouble it would have been, if the Evangelists had only taken the old Assyrian, name and all, and made him the centre of their cult, just as the Romans accepted Isis and Mithras! But Jensen is not alone. Another eminent Assyriologist, Zimmern, the Leipzig professor, has "in the interest of fair play" come to the help of his Marburg colleague against the noisome swarm of theologians.² Without accepting all his friend's statements, as finally made out, he tries to show that Assyrian mythology furnishes most of the leading elements of Christ's supposed career, and makes loud the appeal that the time has come when, in unmistakable words, the traditions and dogmas now held widely in Christian circles should be pronounced myths, for such they are.

Did Jesus Christ Really Live?

Professor Drew's book, "The Christ Myth",³ contains in the fourth edition, which lies before me, 250 pages. Stated in briefest terms, his theory is that a group of Jews, combining elements from the religions of Central Asia and the philosophies of Greece, practiced a "Jews Cult". As time went on, its members fabricated the figure of Christ, ascribing to it historic reality. In the creation of "this historic Jesus", Paul, who was a Gnostic, had a chief hand. It was his merit, in distinction from the other Gnostics, to lay emphasis upon the humanity of Jesus. The author closes his treatise by insisting that, if any remainders of culture and social order are to be preserved, the current hoax of "an historic Jesus" must be given up. No power, no influence is imparted to the soul from without, from above. The divine is in man, and by giving it expression man reaches the divine. In other words, pantheistic monism is the true philosophy. It is the world-process.

The arguments for the historicity of Christ's career, as presented by Juelicher,⁴ von Soden⁵ and others, are excellent as is also Weiss' detailed refutation of Drews and Jensen.⁶ What make such replies from eminent theological scholars necessary? All hope is vain of convincing Drews, as a distinguished professor told me who has replied to him in public discussion. And, after hearing Professor Jensen, I should say the same holds good of him. The answer to the question may be taken from Johannes Weiss, who says that disturbance to religious faith wrought by these attacks among the German laity is great and that it will be a long time before the evil influence can be counteracted. At the same time he declares the attacks foolish and unreasonable—*Unsinn*—and for that reason most difficult to reply to.

It is not my purpose, here, to show the historic perversions of these assaults. The historic method which Drews and Jensen adopt—not to speak of the misguided logic—is perversity itself. The time must come when an adequate work on Apologetics will be written and upon

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the broad basis which the Fathers occupied, as also the New Testament writers before them, that Christianity is a fulfillment of hopes and prophetic voices. Paul's expression "when the fulness of time was come" was the wise statement of a great mind who was contemplating the great area of the soul's longing and endeavor in preceding generations, Gentile and Jewish.

I wish, however, to point out several considerations of immediate application, as I think, to the religious conditions in Germany and in parts beyond.

1. The discussions which have been going on within the guild of theologians in Germany, are becoming the property of the people. The "liberal" theologians have recently begun a campaign of spreading their views among the laity through the medium of popular tracts. Now, Drews and Jensen not only deal out tracts giving a death blow to the faith of Christendom, but take the platform in the same interest. And if the half of what they triumphantly affirm be true, the theologians must stand accused of teaching a system which is false at its very core—an invention which has an interest only such as attaches to Pallas Athene. The theologians, as a matter of sheer self-preservation, may be forced to go beyond their audiences in the class room and draw nearer to the greater public. The very existence of Christian theology is at stake. If Christianity be a mythology, why should instruction about it not be relegated to the Chair of Comparative Religions?

2. The ranks of the "liberal theologians" of Germany are charged by Drews. As with the Roman short-sword, he falls upon the whole line from Schmiedel to Weinl. He drives with fierce thrusts against "a really scientific life of Christ" which the "liberal theology" has constructed. It emphasizes, he says, the "humanity of Christ" as the most important part of his nature, as if the world had to wait for Harnack, Bousset, and Wernle to find out who the "real" Christ was! And this "liberal Protestantism", which arrogates to itself the title of

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"Modern Christianity", relies upon the Gospels, which it first tears apart and eviscerates to find out the "historic document"! As for Jensen, he pours forth vials of contempt for the "theologians" who teach a "fabrication" as if it were "truth".

In view of these attacks at the inconsequential performance of what is usually termed the Higher Criticism of the New Testament, Johannes Weiss points out that it has exposed itself to attack by its failure to agree upon fixed criteria of criticism, and also its failure to study the style of the New Testament writers, wrongly contenting itself with the study of single words. The application of the modern critical scalpel to the New Testament writings certainly brings to light strange forms and elements. It is a pity that it did not occur to Justin Martyr, Tertullian, and the other writers of the early Christian centuries to apply it and to point out the mysteries of composite authorship and the exact boundaries of the different literary and historic strata, and it is a pity that none of the early manuscripts of the New Testament used different colored inks to show how verses were transposed or indicate what is Paulinistic philosophizing and what is primitive history in the New Testament. Now this is said, not with any idea of disparaging a careful study of the New Testament, but to point out that Drews and men like him feel encouraged by the dismemberment of the original records of Christ's life to pronounce the "life of Jesus" a myth.

3. As large a deduction as one pleases to make, may be made from the pamphlet war in Germany, as to what are some of the fundamental studies a student for the ministry in this age ought to pursue with diligence. For what is going on in Germany, will find its way across the seas. In fact, Drews draws sympathetically from the book of the Louisianian professor, Smith, who tells the world that such a town as Nazareth did not exist 1800 years ago.

It is now eighty years since Strauss issued his *Life of Jesus*. I am not surprised to see, even in the windows

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of a book-store in Lucerne, copies of that work again prominently displayed, as well as the author's later work, "The Old and the New Faith." On the other hand, the logic of Jensen and Drews has called forth ironical repartees to show that Napoleon was a mythical personage, which remind us of Archbishop Whateley's useful tract setting forth the historic doubts concerning the Corsican. Professor von der Hagen's little treatise, showing that Luther never lived, has also been reprinted. It was constructed in 1837 at the time the controversy raged over Strauss' work. As I read Hagen's "historical reconstruction", abounding in keen critical surmises", my mind actually began to waver in regard to the great Reformer. Was he not also "the mere conception of such a man and nothing more" *die blosse Idee eines solchen* as Drew says, of the so-called "historic Jesus"? At any rate, I had to put Hagen's little book aside and think back to reassure myself that not only was the movement of the Reformation a reality, but also the Reformer himself.

1. The two tracts have appeared in Frankfurt, 1910, under the German titles "Moses, Jesus, Paulus. Drei Varianten des babylonischen Gilgamesch" and "Hat der Jesus der Evangelien wirklich gelebt?"

2 Zum Streit um die Christusmythe, pp. 66, Berlin, 1910.

3 Die Christusmythe, Jena, 1910.

4 Hat Jesus gelebt. pp. 37, Marburg, 1910.

5 Hat Jesus gelebt, pp. 54, Berlin, 1910.

6 Jesus von Nazareth, Mythos oder Geschichte, pp. 171, Tuebingen, 1910.

Columbanus and Eastern France.

REV. WILLIAM H. JEFFERS, D. D.

Let us now turn back to a date about 100 years earlier than that we have just been considering, that we may have a specimen of the work of Irish missionaries on the continent of Europe*. We have seen how Ireland was converted by Christian workers from Britain with Patricius at their head. We have seen how the Picts were Christianized through the activity of missionaries from Ireland, with Columba as their leader. We have seen how the Gospel was propagated through Ireland until most of the Britains were Christianized by missionaries from Ireland, operating from their northern center under the leadership of the abbots of Lindisfarne. But we are not to suppose that it was only along these lines that the evangelizing zeal of the Irish Church found employment. While Columba and his associates were working in the north, others with equal confidence that they had received the call of God, crossed the channel and went into the different countries of Continental Europe, like Abraham of old, not knowing whither they went. Some found their fields of labor among populations which had been partially Christianized already, some in regions where the Gospel was entirely unknown. They planted their monastic schools in France, in America, the extreme west, in Belgium, in Bavaria, in Thuringia, in Helvetia, and even in Italy. For the most part they had no chroniclers with them to record what they did and what they suffered (for many of them were subjected to the fiery ordeal of persecution), but their names are still held in veneration in the districts where their work was done.

The missionary whom we shall take as exemplifying this

*This article is taken from a series of lectures delivered at the Western Theological Seminary during the term of 1909-10.

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type of work bore the Latin name Columbanus, almost identical with that of the Apostle of the Picts. There is a partial biography of this man, written by Jonas, nearly contemporary with him, and an inmate of the last monastery which he founded. For the earlier years of his life there are other sources which seem to be credible. There are also certain writings which he left, both prose and poetry, the genuineness of which is not questioned. We have thus a fair outfit for the sketch of a most interesting character.

Columbanus was a native of the Irish province of Leinster and was born about the year 543. He grew up a handsome youth, prepossessing in appearance, with fair complexion, blue eyes, and attractive manner. It was natural that he should not be averse to the society of the other sex, though he was strongly inclined from his early years to a religious or monastic life. To ward off temptations of which he was conscious, he applied himself with double diligence to his studies, arithmetic, geometry, astronomy, rhetoric, logic, music. Finding that neither mathematics nor music fortified him sufficiently against fascinations of the sex, he resorted for counsel to a holy woman of the neighborhood, a recluse for conscience' sake. "What need have you", she said, "to seek my advice? You see how I myself have fled from the allurements of the world and for twelve years have remained shut up in this cell. Hast thou forgotten the warning examples of Samson, and of David, and of Solomon, who were led astray by love of women? There is no safety for thee amid the worldly associations. If thou wouldst save thyself, thou must flee." He left his home at once and put himself under the care of an aged man, Sinell, who had a great reputation for holiness as well as learning. Under his instruction he made rapid progress, not merely in secular knowledge but in the knowledge of the Scriptures. The fame of Bangor next attracted him. He would seek the best educative facilities which the age could afford, and hence he became first a student and then a tonsured monk in this great institution. In view of the prominence of Bangor and the remarkable influence it exerted both at home and abroad, a few words must be spoken in regard to its founding and history.

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For many years it held the first place among the monastic schools in Ireland. Its students, Irish and foreign, at one time numbered 3,000, and an army of Christian soldiers, active and successful in combating heathenism in foreign lands, looked back gratefully on it as their rigorous but kindly training school.

The site of the institution, visited now sometimes by those who think of it as holy ground, more frequently by people in quest of an inexpensive watering-place, is 11 or 12 miles northeast of Belfast. It is on the south side of the Bay, almost opposite the picturesque city of Carnichfergus, where King William landed 17 days before the battle of Boyne. The ground on which the monastic buildings must have stood commands an extensive view of land and sea, and one which is not without its fascination. Those old monks, plain as their living was, had a keen eye for the beautiful in nature. To the east, when the atmosphere is clear, the rocky heights of Galloway are distinctly visible, and on the north, in the farther distance one can trace the dim outline of the Mull of Cantyre. In the foreground is the Bay with its clear sparkling waters, its north shore studded with villas and country seats, indicating the vicinity of a great and wealthy city. But it need not be said, there was no Belfast there when the monks ruled in Bangor.

About the middle of the 6th century, a monk of noted sanctity, by the name of Comgall, with a little band of followers had come to this shore in search of a monastic home. Encouraged by the ruling chief, they had taken possession of the vacant ground where the village now stands, and had erected such dwellings as the simple monastic life requires; first an oratory or chapel, and next to it a house for their prior or abbot, then a refectory and a kitchen, and then beehive cells. as many as they needed for their personal accommodation. The easily constructed buildings which have been already described, went up rapidly as others came in to join the community. There was a plentiful supply of brush wood, and all the clay they needed for daubing; most of them were experienced in this mode of construction, so the little village

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grew and grew until it became a great village, with its grain fields and its pasture lands widely extended over the adjacent slope. Again and again the enclosing rampart had to be pushed back in order to make room for more cells, and new grants of farm land attained, that the community might have adequate subsistence. Why did the young men flock to Bangor in such numbers? They were attracted by great teachers, some of them the most eminent in Ireland. Why did the eminent teachers come? To identify themselves with a new enterprise, under an abbot distinguished for his sanctity and miraculous gifts, with a discipline unusually severe and wholesome for those who needed restraint.

Whether Columban, when once within the pale of this enclosure, felt free from his besetting temptations we are not told, but he appears to have been a quiet inmate for several years, studying, working with his hands, and undergoing such salutary discipline as the rules imposed. At length there came to him a longing for employment in some distant and difficult field of missionary activity. He knew what Columba had been doing in Caledonia. Might not he find work on the continent of Europe, in France or in Germany, that would similarly advance the cause of the Master? Twelve young men of kindred spirit were willing to enlist as his associates. The abbot gave them his blessing and they took their departure; a few hours' sail landed them on the British coast, and a journey on foot, no great hardship to young men who had been trained as they had been to active employment, brought them down through England to the southern coast. They seem to have lingered but a short time in Kent, though they were among brethren there. Crossing the channel, they made their way up into eastern France, and entered an extensive district where warring armies had been doing their work of pillage and destruction not long before, and where the villages and towns were slowly recovering their prosperity. They found the people nominally Christian, but, owing to the neglect of their worldly priests, ignorant of the first principles of the Gospel. What better work, thought Columban, could be done than that of

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bringing this semi-heathen population to the knowledge of divine truth? As soon as he and his associates could master the popular dialect, they became itinerant preachers. A kindly reception for the most part awaited them. As they went about in their white garb from village to village, without purse or scrip, they were hospitably entertained by those who thought, no doubt, that they might be entertaining angels unawares. For several years they continued this irregular mode of evangelistic work, doing good as they hoped, but not able to see the fruits of their labor garnered in the churches.

When at length they reached Burgundy, King Gontran sent for them, and when he learned what their purpose was, gave them a cordial welcome and urged them to settle down in his land, and by their teaching and example revive religion in the hearts of his subjects. Columban believed that the Irish method was the true one for stimulating the careless clergy and bringing back life to the dead or dying churches. Accordingly he asked for a grant of land in a deserted valley where there was an old Roman castle, useless now for war, but available he thought for the promotion of peace and goodwill among men. Annegray (Annegratis in the Latin), as the place was called, was secured to him by royal grant. A monastic school was founded, after the Irish pattern, and in five years it became so prosperous and populous that it was necessary to provide additional room in new quarters.

Nine miles distant, Columban found at the foot of the Vosges Mountains the ruins of an old Roman town, Luxovium (Luxeuil), which had been celebrated in earlier days for its mineral and thermal springs. Incursions of Barbarians had long ago laid the whole district waste, and the little town with its attraction for health-seekers had been demolished and forgotten. The pine forests had again mantled the hillsides, and a rank growth of weeds and brushwood had overspread the ruins. Beasts of prey had multiplied, and all signs of the former village had disappeared. This place, together with the adjacent lands, was secured to the Irish mission by a second grant from King Gontran. The monks, who were constantly

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increasing in number, took possession and soon transformed this wilderness, as they had that of Annegray, into fruitful fields. The fountains were cleared from their rubbish, and the streets from the brushwood that covered them; the villas were not restored, but modest structures, such as the monks required, were built of the material that lay about in ruinous heaps. Orchards were planted and fields of grain adorned the hillsides which had been shadowed with forests. Thus another center of monastic population was installed in Burgundy, and one of which, owing to its superior attractions, became a kind of metropolis for the Kingdoms of Burgundy and Austrasia. Still another monastic home was called for and established a little later at Fontaines in a neighboring valley, forming another beehive of industry in the wilderness.

The inmates of these institutions, taken from the different ranks of society, were such as desired to live a quiet, studious, and religious life. Several nobles, it is said, had their long hair cut short and their names enrolled as monks, perhaps because they wished to escape the responsibilities and burdens of social life. Orphan children of distinguished families were sometimes devoted because their hereditary rights might prove inconvenient to uncles and cousins. But the Irish monastery, with its rigid discipline, was no place for idlers. But it was in the main the resort of earnest men who entered it as a school of self-sacrifice, of penitential discipline, or of theological instruction. These were submissive and obedient to the rule of the abbot because they regarded him as God's minister, endowed with more than human wisdom and able to give proof by miracle that God was with him.

Columban was a lover of solitude. He would spend days of uninterrupted meditation and prayer in the mountains, and the people believed that at these times the wild beasts ministered to him, and that even wolves and bears meekly acknowledged his supremacy. His blessing was supposed to make the fields fruitful, to ward off blight and mildew, to give health to the sick, and to drive away malign spirits. We should not fully understand the sources of his influence and power if we

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did not bear in mind the credulity of the age in which he lived, as well as the real sanctity of his character. He was a man of faith and of prayer; the line of distinction between the natural and the supernatural was not critically drawn in that age even by the most acute thinkers; the monks of his monasteries revered him as having received power from on high through the Holy Spirit, and his greatness as a man of God was noised abroad throughout Burgundy and the adjacent districts.

When his monks attained fitness for their work, he sent them out to instruct and enlighten their countrymen. Their white garments distinguished and protected them as they plodded along the rough roads, sometimes in companies of two and three, sometimes alone, bearing to remote towns and villages their Gospel message. The churches were not always open to them, but they could preach in the streets and in the market-places, and bring influences to bear on the negligent clergy which compelled them to give more attention to the details of their calling. It was natural that the secular clergy should not be pleased with this meddling with their affairs; but the people were on the side of the monks, and there was a gradual quickening of the spiritual life which they could not disregard. Even bishops were compelled at times to desist from their hunting and hawking and to give some attention to the regulation of their dioceses.

So the work seems to have gone on for twelve quiet years from the founding of these monasteries. But at length the secular clergy began to feel the pressure. The constant rebuke which these earnest soul-seekers were administering in their lives on men who were living in pleasure and wantonness, while enjoying revenues of church office, could not but be annoying. It was the age, too, when Rome was seeking with strong hand to unify the churches throughout Christendom under the See of St. Peter. The peculiarities of the Irish ritual furnished a much more vulnerable point of attack upon these monks than their holy zeal in disseminating the Gospel, their mode of computing Easter, their method of shaving their hair in tonsure, the rubric of their prayer-books. The bishops accordingly

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summoned Columban to appear before their council to answer for these grave departures from Roman usage. Instead of going before them in person, he answered their summons by a letter which is still extant. So characteristic of the man and of the situation is this epistle, that it deserves more than a mere passing mention.

He is thankful to God that so many bishops are at length assembled to consider the interests of morality and religion. They ought by all means to take counsel together more frequently, for it was not merely a question of Easter which they had to consider, but other religious ordinances of gravest moment which were sadly neglected. "I am not the author of this divergence", he writes; "I came into these parts a poor stranger for the cause of Christ the Savior, our common God and Lord. I ask of you, holy fathers, but a single favor, that you will allow me to live in the silence of these forests, near the bones of seventeen brethren whom I have already seen die. With these who remain with me I shall pray for you as I ought to do and as I have done these twelve years. Pray, let us live with you in this land where we are, since we must live with each other in heaven if we are found worthy to enter there. * * * * In order to remain faithful to our Lord and his Apostles, we left our country and came to you. It is for you to determine, holy fathers, what is to be done with some veterans in Christ's service, some old pilgrims—whether it might not be better to encourage and console rather than to disturb them. I dare not go to your meeting for fear of entering into some contention with you, but I herewith confess to you the secrets of my conscience, and how I believe above all in the tradition of my country, which is that of St. Jerome."

He desires that peaceful relations be maintained for sake of the cause they are seeking to promote. "God forbid", he writes, "that we should delight our enemies—Jews, heretics, and pagans—by unseemly strife among ourselves. If you desire to banish me from the desert which I have sought for my home, I can only say with Jonah, 'Take me up and cast me into the sea, so shall it be calm for you'. But before you cast

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me overboard, you ought to follow the example of the sailors, who first tried hard to bring their ship to land. It is not too great presumption to say that there are many who are following the broad way among us, and few who are entering the narrow gate that leads to life. Hinder not these few, lest ye fall under the condemnation, 'Woe unto you, Scribes and Pharisees, hypocrites, because ye shut up the Kingdom of Heaven against men; for ye neither enter in yourselves nor do ye suffer those that are entering to go in' * * * Regard us not as strangers to you, for we all, whether Gauls or Britons, Spaniards or others, are members of the same body. I do beseech you all, my holy and patient fathers and brethren, to forgive the loquacity and boldness of one who is laboring beyond his strength".

What impression this carefully-worded epistle made upon the bishops when read by the scribes from the elevated desk, we are not informed. It was not a conciliatory letter; yet it was pathetic in its appeal and must have touched the sympathies of those churchmen, careless as they were. He was not thrown, Jonah-like, to the whale, but was allowed to stay on board and weather the storm. No censure seems to have been inflicted, nor was any restraint imposed upon his work. The people were largely on his side, for he taught them the Gospel as their clergy did not; and his evangelists in white continued their foot-journeys up and down through the neglected districts of Burgundy and Austrasia, veritable light-bearers to a people sitting in darkness. The monastery of Luxeuil, in the meantime, was shaping itself more and more into that which it became a little later, the great clerical training-school of Northern Europe.

But a calamity was in store for Columban and the Irish monks from an unexpected quarter. The young king who was now upon the throne of Burgundy, Thierri II, held frequent interviews with the abbot and seemed really desirous of reforming a profligate life for which he, still tied to the apron strings of his grandmother, was not altogether responsible. His grandmother was the notorious Brunehault, a talented

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woman, scheming, ambitious, and exceedingly covetous of power. Holding the reins of government in her hands during her grandson's minority, she had no desire to see him grow up into a virtuous, self-respecting, and capable prince. As a substitute for a legitimate wife, she tempted him with mistresses and encouraged him to live in shameful polygamy, that she might have no female rival to dispute her ascendancy. She was aware that he sometimes sought advice from Columban, but she supposed that the abbot, simple-minded churchman that he was, if brought into her charmed presence, could be made to see things through her eyes; when on one occasion, at her request, he visited her at her great manor, Bourcheresse, she brought in four children as he was taking his departure, and set them before him. "What am I to do with these children?", he asked, suspecting her purpose. "Bless them, father, they are the sons of the king." "Sons that shall never reign", he replied, "for they are the offspring of wickedness". This was more than the proud woman could brook, and from that day she was his enemy. King Thierry was still disposed to treat the abbot kindly, and even seemed to lend an attentive ear to the wholesome advice he received from him. But the temptations thrown in his way were too strong for him to resist, and he was soon as negligent of public interests and as shameless in his debaucheries as ever. Columban, who when aroused had much of the spirit of John the Baptist, wrote him a letter in such terms of reproof that the offence to majesty was unpardonable.

We need not follow the particulars further than to say that the abbot was forcibly removed from his monastery and taken to a place of exile, Besancon, that he came back without permission, that an officer and a cohort of troops were then sent by the king with orders to conduct those Irish monks to the sea and ship them back to Ireland where they belonged. The old biographer is graphic when describing the invasion of the monastery by these soldiers. When they forced their way into the enclosure they found that they had hit on one of the hours of prayer. Observing that the abbot and his monks

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calmly proceeded with their worship, giving no heed to the intrusion, they were at the moment overawed, and perhaps they thought of the fate of Ahaziah's companies of fifty, sent out to take Elijah. When at length the sacred song had ceased and the blessing been pronounced, "O man of God", said the officer as he approached him, "we pray you, obey the King's command and return to the country whence you came". "No", answered the courageous Irishman, "I left my country in the service of Jesus Christ, and I cannot believe that it is the will of God that I should now go back". On his refusal to yield to anything but force, the officer withdrew and left the sternest of his soldiers to execute the King's orders. Even they refused to employ violence, but by earnest entreaty succeeded in accomplishing their purpose. The monastery was not suppressed; its resources were not impaired; the native monks, teachers, and scholars continued to conform to the order and maintain the discipline which had been established, and the fame of the institution was increased rather than diminished through the catastrophe that had befallen it.

What of the Irish monks? They had a tedious and uncomfortable journey overland to Nevers; thence they proceeded by boat down the winding Loire past Orleans, past Tours where they were permitted to spend a night near the holy tomb of St. Martin, past Angus, until at length they reached Nantes, a town near the mouth of the river where they were to be put on board their vessel for Ireland. The ship was not ready when they arrived and the weather was unfavorable; so Columban had time to write a long letter of sympathy, counsel, and encouragement to the brothers in Luxovium. After this manner he begins: "To his dearest sons, his dearest pupils, to his brethren in abstinence, to all the monks (writes) Columbanus a sinner." The epistle is included among his extant writings, and though hurried in its style, and lacking in connection of thought, it is the most interesting of his letters. If you wish to study the character of a man, go to what he has written when his emotions have been deeply stirred and when he had no time to prune his expressions, or dis-

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guise his feelings. The more spontaneous the outflow, the more irregular and disconnected the line of thought, the better for your purpose. The abbot indicates at the outset what a place the institution had in his affections, how he was planning for its increased usefulness, and what hopes he was cherishing for its enlarging influence through the monastic schools that were to be established under its rule. "Wherever you find sites that are inviting and suitable, wherever God will build with you, go and multiply until you increase to thousands of thousands." They must live in peace among themselves. Persistent disturbers must be dismissed, that there may be quiet and harmony in their brotherhoods. Attalus, the monk whom he had designated as his successor, must see to it that the Irish ritual and the prescribed rule be observed with all fidelity. And so he proceeds in this hortatory and courageous spirit. Then he becomes tender almost to tearfulness at the thought of parting, but soon he checks himself with words of self-reproof for showing unseemly weakness in the hour of trial. When tears would flow he must drive them back "for it does not become a good soldier to weep in front of the battle. * * * Without adversaries, no conflict, and without conflict, no crown". And so he proceeds to find comfort in what others might regard as misery. He has difficulty in drawing to a conclusion, with so much still unsaid; but he must break off now and write the parting words. "While I write they come to tell me that the ship is ready, the ship which against my will is to carry me back to my country, and the end of my parchment obliges me to finish my letter. Love is not orderly—it is this which has made my words confused. I would have abridged everything that I might say everything. I have not succeeded. Adieu, loved ones, pray for me that I may live in God".

The ship was ready but the winds were treacherous; or shall I say, as Columban firmly believed, divinely ordered in the interest of the missionaries? Very opportunely a violent storm came on just as they had spread sail and were making for the sea. The vessel was driven back upon the beach where

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it remained for three days. The monks with their slight belongings were set on land and received no further attention from the captain of the ship. What clearer intimation, they asked, could God have given them that he had yet work for them to do on the continent of Europe, and that the puny will of this king was not allowed to thwart his purpose. Without needless waiting, which they would have regarded as a tempting of Providence, they set out for the coast of Neustria, a good, long journey to the northeast. They were received by Clotaire as the persecuted servants of God and welcomed all the more cordially because of his enmity to Brunehault and Thierry. An escort was furnished them, and they proceeded on their way into Austrasia, and they were received by Theodebert at Metz with no less cordiality than had been shown them at Soissons. Columban declined the king's invitation to remain and establish himself in his country for missionary work, as he had declined a similar overture from the king of Neustria.

Twenty-five years before this time he had desired to carry the Gospel to tribes of Germans where the name of Christ was not known, and now perhaps the opportunity had come when he might enter upon this work. The district he had in view was a wild country of the Alemannians and Sweves, now known as German Switzerland, the charming resort of summer travelers. King Theodebert held it, though not with a strong hand, as a subject province, and he was quite ready to furnish the missionaries with provisions for their long journey up the Rhine, and with protection in such places as they might select for their monastic home. They found when they reached their destination that they had need of his protection, for these worshippers of Wooden had little reverence for their white garments, or for their Gospel of Peace. Courage on the field of battle was the virtue they prized most highly, and bloody sacrifices they believed were the most pleasing worship they could offer to their deity. Probably Gallus was the only member of the little band who could speak their language, and he imperfectly. To commend the religion of

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Christ to these people was no easy task, they must settle down among them, learn their dialect, win their confidence, and gradually prepare them for the change.

At the eastern extremity of the Lake of Constance Columban found the ruins of an old Roman town where Bregenz now stands, and they appealed to him as ruins had done in Bergundy; no doubt, too, the beautiful blue waters of the lake attracted him, and the background of wooded mountains, fresher and greener than those of the Vosges. Here they erected their oratory and their cells, using the material of earlier buildings; and here they lived and worshipped and worked for some three years, supplying their wants largely from the fish they caught in the lake, while they tried with all diligence to make themselves fishers of men. But Columban, with an overplus of zeal and a limited stock of patience, fell into the mistake which made the first missionary of Northumbria unsuccessful a little later. You remember Corman and his discouraging report to his brethren of Iona. Columban was unacquainted with the German character, and knew not how to bait his hook for them. Their objects of veneration, which their fathers had revered, and which they had been taught to regard as very sacred, were his abomination. He broke their stone images, cut down their sacred trees, and even set fire to one of their rude temples, that he might show them how powerless their deities were to protect themselves against insult. This heroic method of teaching might serve in half-Christianized Gaul, but it made enemies for him and his cause among the sturdier Alemannians. But little was accomplished in the way of conciliating and attracting them to the true religion, until the great misfortune befell Theodebert, who was defeated, captured, and deprived of his kingdom by his brother Thierry. The abbot could expect no protection from his former enemy and persecutor, so he and a few of his monks (for most of them preferred to remain behind) are again pilgrims, staff in hand, seeking a better country.

It was so ordered in the providence of God that Gallus, who had been the most efficient missionary of the company,

Columbanus and Eastern France.

was suffering from a fever at the time of Columban's departure, and had to remain behind. When his health was sufficiently restored, he resolved to continue among the Alemannians and prosecute the mission on new ground and in a different method. The three years spent at Bregenz he regarded as almost a failure. Now profiting by the mistakes of the past and exercising the long patience which such work demands, he laid the foundation of that enterprise which has ever since linked his name with the country as the Apostle of German Switzerland. Ten miles to the west of the lake, on the head waters of the little river Steinach, in the deep solitude of the mountains, he and his twelve companions built their chapel and constructed their cabins much in the Irish method, and thus began what afterwards grew into the great monastery of St. Gall, one of the most distinguished seats of learning in the middle ages. All about them was a forest so dense that it had rarely been invaded even by the adventurous hunter. The bears came up to see the improvements that were going on, it was said, bowed to the monks as if bidding them good morning, and then ambled off to their dens farther up the mountain. The wolves, when the painful music of psalm-singing fell upon their ears, went howling off into the wilderness. The evil spirits forsook their grottos and lurking places, unable to face the missionaries of the cross or the cross of the missionaries, and sped away with a voice of wailing—all of which signifies, when properly interpreted, that barbarism and heathenism were now giving place to a Christian civilization. We have no detailed biography of this holy man as we have of Columban, but what we learn from fragmentary notices left us, indicates that he and his companions had remarkable success in Christianizing these German tribes. The Duke of Alemannia wished to make him Bishop of Constance. The honor and responsibility of the office, however, did not appeal to him; he preferred his forest home and his itinerant work among rude mountaineers. After the death of the Abbot of Luxovium a deputation came to persuade him to return to the scene of his earlier labors and take the oversight of this great institution, but his heart was in Switzerland and noth-

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ing could induce him to go back to Burgundy. So for thirty years he went on sowing the seed through the evangelists he sent forth, instructing a native ministry, founding churches and schools, and doing all in his power to spread the religion of Christ in the country of his adoption. A great work certainly was accomplished, though we can hardly believe that the conversion of the German tribes on the left bank of the upper Rhine was as complete at the time of his death as some of the old writers have represented.

We come back now to speak of Columban and the very few followers who attended him on his last pilgrimage. His face was turned toward northern Italy, for he had heard of the sad inroads which Arianism was making on orthodoxy since the invasion of the Lombards. He would spend his last days in setting up a standard against heresy, and organizing for its defeat and expulsion from the fair land in which it had gained such prevalence. To cross the Alps at present by the way of Mt. St. Gothard is a small incident in a summer tour, thanks to the many-tunneled railway which modern engineering has constructed. But at that time for old men on the verge of seventy, if not past it, with only a trail for much of the distance instead of a modern highway, with no escort to protect them from outlaws, and mere sheds for lodging, the passage must have been one of serious difficulty and danger. Columban, who had the grit of an Irishman and the zeal of a saint was not accustomed to shrink from difficulty and danger when he had a great object in view, and whether it was a journey of days or of weeks we know not, but in course of time they reached Milan where the Lombard king held his court. Queen Theodelinda, whose orthodoxy was even more pronounced than was the Arianism of her husband, when she heard of the arrival of these monks, provided hospitably for their entertainment. She knew what great things had been accomplished by Columban and his associates in Burgundy and Austrasia, and she trusted that similar results might attend their labors if they could be induced to establish another Luxovium in Lombardy. It was, we suppose, due to her influence that King Agelulf made a grant of land to the abbot

in a valley of the Appenines, some thirty-five miles northeast of Genoa, that he might use it for the establishment of a monastic school. It was just such a site as the aged man desired, land enough for his purpose, a stream of water fresh from the mountains on its border, a church building half in ruins, and abundant solitude. Bobbio was the name of the stream and of the district, a name which afterwards became famous in the records of monastic life. The church was soon repaired, the necessary tenements were built around it, ground was cleared for a garden and an orchard, and again the abbot had a home. Too infirm now for outdoor labor, he busied himself with his pen, producing controversial tracts against Arianism, addressing letters to men in authority, and, strange to say, writing a long and vigorous epistle to Pope Boniface IV, in which he assailed the Fifth Ecumenical Council and its condemnation of the Three Chapters. He believed, like many other good churchmen of his day, that popes and councils may err, notwithstanding their high pretensions to being guided by the Divine Spirit, and he knew how to assert this in language bordering on sarcasm. The bishops of Ireland, with that independence which was characteristic of them had refused to accept the decrees of this Council. They were quite beyond the authority and the spell of the empire. They had no great respect for the unprincipled bishop of Rome, whose connection with the calling of the Council, and whose deportment subsequently had disgraced his high office. The condemnatory decrees they regarded as intended not so much for the promotion of orthodoxy as for the promotion of the emperor's authority over the Church. So they had declared themselves very well satisfied with the creed of Chalcedon and as wishing nothing further on the Nestorian issue. When Pope Gregory was seeking to unify the Church on the basis of the councils he had written them a conciliatory letter, explaining and defending the decrees, though not magnifying their importance, and had asked them to reconsider their decision. They were not disposed to comply, many of them at least, and felt that they had a perfect right to maintain their ground, even against the great bishop of Rome. We can sympathize

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with these bishops in their want of veneration for the 164 fathers, who were so submissive and servile to the meddling Emperor Justinian. A small council engaged in a small business. And we can sympathize with Columban, if not in the warmth of his zeal, at least in the manly attitude he assumed in seeking to enlighten the Pope, and defend his brethren against the charge of Nestorianism.

It should be mentioned in passing that this letter indicates an unusual degree of scholarship for the age in which it was written. He had evidently been well trained in the use of Latin when he was a pupil in Bangor and had not forgotten it. His masters, too, had made him acquainted with Roman literature; and what is more surprising still, he had not forgotten his Hebrew and his Greek during his long, busy, and disturbed life as a missionary, but was able to use them both in enlightening the Pope of Rome, who probably had never learned the alphabet of either. There are four other letters of Columban extant, from two of which illustrative quotations have already been made, and they all indicate ability of a very high order. There are several discourses, brief and pointed, but not very remarkable. There are short poems composed in various Latin meters, which indicate how he entertained himself and his friends in his hours of leisure; revealing, if not poetic genius, at least considerable skill in versification. And more important still, there is the Rule, *Regula Coenobialis*, which he prescribed to the monasteries under his supervision—a rule which was adopted and followed in the monastic institutions of Northern Europe generally for fifty years after its author's death, when through the influence of Rome it was gradually superseded by that of St. Benedict.

The life and labors of the good man ended in 615, no long time after his settlement in Bobbio. The institution was then just beginning to give promise of influence and prosperity for the future. Under a succession of able and devoted abbots it met fully the expectations of Queen Theodelinda, as a stronghold of orthodoxy against Arianism. At a later date it became celebrated throughout Europe as a seat of learning.

EDITORIALS.

**Education.
Theological**

In recent years the criticism of theological seminaries has been both wide-spread and caustic. The outcry against "antiquated methods and obsolete courses" reached such a volume in 1909 that the Assembly of that year appointed a "Special Committee on the Training of the Ministry". The Committee was a very representative one, consisting of *Ministers*—J. Ritchie Smith, Chairman; David G. Wylie, William H. Foulkes, and Ulysses S. Greves, with *Ruling Elders*—Pres. Charles W. Dabney, Hon. A. Judd Northrop, Rear Admiral John C. Watson, and Pres. John S. Nollen. The Assembly instructed the Committee "to consider the whole matter of the training of our young men for an efficient ministry; the subjects to be considered in its relations to our present and urgent social need, the work of the mission field at home and abroad, and the business methods of practical church administration. The Committee shall also report upon the opportunities now offered in our Church for Bible training for lay workers, the Committee to report to the next General Assembly."

In order to be thoroughly informed as to the sentiment of the Presbyterian Church on the instruction which is given in the class rooms of the Seminaries, the Committee sent out a questionnaire to 600 ministers and 500 laymen. According to the report, nearly half the persons thus addressed responded. Naturally every reader will draw his own inferences as he reviews the answers. We have been impressed with several features. First of all with the fact that the fundamental courses of the curricula of the Presbyterian seminaries are confessed by the large majority of these ministers to be the most useful

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studies, for in answer to the question, "What studies of your seminary course have you found most useful?", the following answers were received: New Testament Exegesis, 146; Systematic Theology, 133; Church History, 119; Homiletics, 98; Old Testament Exegesis, 83; Pastoral Theology, 39; Christian Evidences and Apologetics, 31; Biblical Theology, 28; English Bible, 23.

A large proportion (172) considered that the chief defect of their seminary course was due to the lack of practical training and the over-emphasis which has been given to the scholastic side of theological study. This criticism does not really touch the various branches of study in the curriculum, but rather bears upon *methods of teaching*. Exegesis, for example, can easily become as dry as an arid waste of desert, when not properly taught, while no part of the course has a more practical bearing or can be presented in a more interesting manner. The moral for theological professors is obvious. Look out for your methods of instruction. The answers to question 9, "What new studies should be introduced in the Seminary course?", indicate that many ministers are thinking of the curriculum of a decade or a quarter century ago, for they advocate the introduction of Sociology, methods of Church work, English Bible, Pedagogy and Sunday School Work, Missions, Psychology, Evangelism, and Hymnology. Most of these studies, in fact Psychology alone being excepted, have been a part of the course for many years at our institution.

Candidates for the Ministry.

The interest of the public in this theme seems in no wise to diminish. The July number of "The Atlantic Monthly" contains an interesting treatment of this subject under the title "The Minister and Men" by Francis E. Leupp, well known as a journalist and United States Commissioner of Indian Affairs. Mr. Leupp's contention is that the fundamental source of failure on the part of the majority of ministers is their inability to enter into sympa-

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thetic relations with the average man. "We shall find that the diminished influence of the man in the pulpit over the men who ought to be in the pews is due to more than one cause, but that causes radiate from the fact that there is no point of sympathetic contact between the two parties." The education which the minister receives is held responsible for this lack of sympathy, because it is entirely theoretical. Here lies the weak point in Mr. Leupp's logic. The students for the ministry—at least in the seminaries of which we have any knowledge—do work in the churches which fairly corresponds to the budding physician's visit to the clinic or to the embryo lawyer's work in an attorney's office. The real difficulties in our seminaries is the attention which students pay to their practical activities, often to the exclusion of those theoretical studies which are essential to a growing preacher. Mr. Leupp is a visionary when he proposes that the young minister after graduation should work as a farmer, clerk, merchant, or mechanic, while serving as an apprentice to a settled pastor. His severe censure of ministers for wearing a clerical garb is the result of narrow observation. The only Protestant Church to which this criticism would apply is the Episcopal. The clerical garb is a thing of the past and is not the cause of diminishing the sympathy between men of the world or of the Church and their spiritual leaders. Still less is it a reason for young men avoiding the ministerial calling. In this connection, when it is easy for us to be pessimistic, it is well to note the language of the last official report of the United States Commissioner of Education: "The growth in the number of theological students seems to be normal, keeping pace probably with the increase in population."

An Inter-Seminary Conference.

Representatives of nearly all the Presbyterian Theological Seminaries met in Witherspoon Hall, Philadelphia, on May 18 last, to discuss the problems of theological education. The conference organized by elect-

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ing President W. H. Landon, of San Francisco Theological Seminary, president, and Professor George Johnson, of Lincoln University, secretary. The question of entrance requirements involved lengthy discussion, and resulted in the appointment of a committee consisting of President J. A. Kelso, chairman, President George B. Stewart and Professor John D. Davis, to report next May at a similar conference. The General Assembly gave its hearty approval to this organization by adopting the following resolution: "That the action of the faculties of our theological seminaries in recently holding a conference of their representatives, in harmony with the recommendation of the last General Assembly, their decision to hold such a conference annually for the consideration of matters covered by this Report, and other related questions as they may from time to time arise, be commended; and, further, that such conference be hereby duly authorized and recognized by the General Assembly, and that the Chairman of the conference be requested and instructed by this Assembly to present a Report to the next General Assembly, his necessary expenses incurred in attendance upon the sessions of the Assembly, being hereby ordered paid from the funds of the General Assembly." The effecting of this organization ought to result in the unifying and vitalizing of theological instruction in the seminaries of the Presbyterian Church in U. S. A.

Death of J. Franklin Robinson.

The Seminary has suffered a great loss in the death of Mr. J. Franklin Robinson, who had been a member of the Board of Trustees since 1908, and at the last meeting of the Board of Directors was also elected a member of that body. Mr. Robinson was deeply interested in the cause of theological education, willingly spent hours, taken out of a busy life, at meetings of committees of the Board of Trustees, and never offered a deaf ear to appeals for financial aid. In his will, which showed his broad Christian sympathy, the Western Theological Seminary is re-

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membered by a bequest of \$2,000. In mourning the death of one of our best friends, we wish to extend our sympathy to the family thus sorely bereaved.

The W. T. S. in Literature.

A professor and several graduates of the Seminary have made valuable contributions to theological literature during the past six months. Dr. Snowden, a member of the class of 1878, has written a work on metaphysics, under the title, "The World a Spiritual System". The Macmillan Company, the publishers of this work, report an uncommon sale: at this we are not surprised because of the unusual literary flavor of "The World a Spiritual System". The same house announces another work by the same author, to appear in January, 1911. Its title is to be, "The Basal Beliefs of Christianity".

Another important work is by Dr. Schaff, the second volume of his treatment of the Middle Ages. Professor David S. Schaff's treatment of Medieval Church History may be fairly characterized as monumental; these volumes cover the period minutely and give exhaustive bibliographies and will at once become standards for the period of which they treat. Highly commendatory reviews have appeared in theological journals.

In this connection we must not forget that Dr. Oscar A. Hills, class of 1862, is publishing privately a critical treatise on the Acts of the Apostles, the third volume of which has already appeared.

A more modest venture in devotional literature is a pamphlet entitled "Steps Unto Heaven" by Rev. T. J. Gaehr, Ph. D., class of 1904.

Formal reviews of these works will be found among the notices of recent literature.

As we go to press there comes to our table an epic poem by President Isaac C. Ketler ('88). It is entitled "The Pilgrims". A formal review must be deferred until a later number.

Literature.

HISTORY OF THE CHRISTIAN CHURCH, by Philip Schaff. Volume V. Part II. The Middle Ages. From Boniface VIII (1294) to the Protestant Reformation. (1517). By David Schaff, D. D., Professor of Church History in the Western Theological Seminary, Pittsburg, Pa. New York, Charles Scribner's Sons, 1910. (pp. xii, 795).

The fact that the fifth volume of Schaff's History of the Christian Church has been published in two parts, each one of which constitutes quite as large a book as any of the volumes previously issued, may be taken as evidence of a slight change in the plan on which the work was originally projected. The elder Dr. Schaff apparently intended to cover the period of the Middle Ages in two volumes. Of these he published the first (the Fourth of the series) tracing the history to the Papacy of Hildebrand (1073). The remaining portion of the Middle Ages he seems to have thought would be easily put in one other volume (Vol. V). Leaving the completion of this volume for a more convenient season, Dr. Schaff then took up the task of composing the sixth and seventh volumes. Before he could return to the fifth he was called to his reward. It was certainly worth while to fill the gap left in the work and his son has placed students of Church History under a heavy debt by undertaking this task. Nor is it to be regretted that he has chosen to complete the work on a scale larger than originally contemplated by the father. It will scarcely be questioned that had the father lived to see the changed attitude of the public mind towards the study of the middle ages, he would himself have proposed the enlargement. When Dr. Philip Schaff conceived the plan (nearly 50 years ago) of giving to the American public a comprehensive work on the history of the Christian Church, interest in historical studies on this side of the Atlantic Ocean scarcely extended into the dark ages of Europe. Intercourse between the Old World and the New was in its beginnings. American students had not as yet begun to frequent the universities of Germany in the large numbers in which they now do so. Neither had the monuments bequeathed by the medieval period to subsequent ages in the form of castles, cathedrals and monasteries, which constitute such a perpetual stimulant of interest to the European student, become familiar through travel and intercourse to the cultured public of this country. But the times have changed. The half century that has elapsed has brought about in this sphere, as it has in many others, almost a revolutionary turn in attitude. Easier communication, increased volume of travel, the rise of international scholarship, make it almost imperative that the cultured man should become acquainted not only with Europe as it is, but also with its antecedents. To this end practically every great historical work has been translated and made accessible in the English language. No one, at least in the sphere of ecclesiastical and religious affairs, did more in his day and generation to break down the then existing wall of separation and to bring the American student in touch with the history of Christianity in the Old World in all its breadth and depth and riches than did Dr. Philip Schaff. Accordingly, interest in the church history

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instead of being limited on the one side to the period of the origins of Christianity extending perhaps to the age of the Ancient Councils, and to that of the Reformation period on the other, has been broadened and enlarged so as to include the intervening millenium. And by way of parenthesis it may be noted that a strange turn in the progress of historical investigations threw into the hands of an American scholar (the late Henry C. Lea) the task of contributing the greatest and most conspicuous service towards the better knowledge of the inner life of this period. It is into this changed situation, therefore, that Dr. David Schaff fits in his supplementary contribution towards the completion of his father's enterprise.

In all essentials, however, the plan of the work as issued before the appearance of the fifth volume has been strictly adhered to. The subdivision of the material incorporated in the volume is made upon the same general lines that were followed by Dr. Philip Schaff. Nor will the reader discern any appreciable change in the style of the composition. Dr. Philip Schaff, as a historian, was more intent on the presentation of realistic pictures of the personalities and events which he treated than on the production of literary works which should be read for the sake of their style or other literary fascination. This seems to be precisely the primary object also of Dr. David Schaff in his share of this history. There may exist some difference of opinion as to whether church history gains or loses by this subordination of literary composition to convenience of arrangement and realistic portraiture of facts. There can be no doubt that more men would read a work on ecclesiastical history possessed of superior literary qualities. Such literary excellence has in many instances served as a stimulant of interest and a means of diffusing historical knowledge otherwise difficult to disseminate. But on the other hand, the historian aiming at literary excellence must always face the temptation to sacrifice precision of statement to heightened color and better proportion from the literary point of view. It is a temptation difficult to resist, especially if the historian undertakes to write it on such a large and inclusive scale as Dr. Schaff did. He has done well, therefore, to sacrifice all else to the collection of as large an array of facts and to the portraiture of them with the greatest possible exactness.

Thus Dr. Schaff's work comes to have characteristics adapting it peculiarly to the habits, needs and necessary conditions under which the student is obliged to use such a work. This is not saying that these volumes must be placed on the shelves of the public library, or of the library of the minister and student to be referred to as occasion may demand or suggest. In other words, it is not a mere work of reference. It can be read consecutively with much enjoyment. What is meant is that one is never permitted to lose sight of the main object which has incited him to take up the reading of one of these full volumes. This object is the enrichment of the mind in an ample way from trustworthy sources with knowledge regarding the events and living forces of the life of the church of Christ; and the reader feels as he proceeds that he is meeting with measurable success in securing such information. At the same time he knows that the vast mass of data put before him is far more than his mind will readily retain, even after repeated perusal of the pages before him. He knows, therefore, that it is a clear gain to be able to revert to these pages with the assurance of refreshing and filling out the measure of his knowledge whenever it may be needful.

Still further, extensive as the work is, and exhaustive as it may appear to the inexperienced eye, it does not pretend to end the task of the

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student, but rather to fairly begin it. The abundant bibliography prefixed at the heads of the chapters, and the still more practically useful footnotes accompanying the text leave no room for doubt as to the intention of the authors that the work should not be regarded as final. Nor do they consider their statements to be the last words possible on the respective subjects treated, but only as the latest and truest available, whose truth and justice, however, must be held subject to correction and improvement. They furnish all the means whereby their judgments may be tested by comparison with those of others as well as the means whereby the student may verify the grounds on which they rest in the sources. The only limitation for such further study suggested and encouraged by the authors is to be found in the restricted opportunity and ability of the student himself. It is not an easy matter to master the literature or to reach the sources. These are scattered over a large area of territory difficult of access, and are to be explored only after thorough equipment through the study of many languages. Practically, therefore, the great work, which by the filling of the gap covered in this volume has been so successfully advanced towards its completion, is, after all, the best available means within reach of the English-speaking student for the thorough mastery of the realm of Church History.

It is scarcely necessary to add anything regarding the ecclesiastical and theological view point of Dr. Schaff, except to say that in this as in all other respects the son has faithfully perpetuated and actualized the ideas of the father. The wide sympathy which enabled Dr. Philip Schaff to say, "I am a Christian, and I regard nothing pertaining to the Christian alien to myself," has manifestly been inherited by Dr. David Schaff, since it controls his whole attitude through this volume. The age under treatment was peculiarly fitted to elicit severe judgments on the Roman Church and on papal institutions in general. Dr. Schaff has successfully resisted the temptation towards harsh and uncharitable verdicts. It may be safely said that even Roman Catholic authorities have in the treatment of the declining papacy hardly dealt more leniently with the dark aspects of the story. But Schaff's History of the Christian Church is not yet a completed work, and thankful as we are to have it brought down to as late a date as the 7th volume brings it, we may not refrain from expressing the hope that the diligence and scholarly method evinced in the 5th volume may be used towards producing the 8th and 9th until the work is absolutely completed.

ANDREW C. ZENOS.

Chicago, Ill.

Literature.

THE WORLD A SPIRITUAL SYSTEM. An Outline of Metaphysics. By James H. Snowden, D.D., LL.D. New York: The Macmillan Co. 1910. \$1.50.

Knowing the author personally, the reviewer is impressed with this work as a monument of prodigious industry. That the pastor of a church of over seven hundred members and the editor of one of the leading journals of the Presbyterian Church has found time to study metaphysical problems and to embody the results of his investigations and reflections in a work, reported by the publishers to have an uncommon sale, is a noteworthy fact. Many busy men dabble in literature and philosophy and throw off effusions with the light-heartedness of a dilettante. "The World a Spiritual System" does not belong to this class of books. On every page we have evidence of a thoroughness and a comprehensive grasp of metaphysical problems. It is an axiom of German University methods that the history of a subject must be mastered before a student is able to make any positive contribution of value to that subject. Dr. Snowden has followed this method of approach. Here and there in his brilliantly written pages he lets a hint drop, or follows a course of reasoning, or makes an allusion which shows that he has mastered the history of philosophical thought and metaphysical discussion. We believe that this feature constitutes one of the fundamental merits of this work, for on the one hand it has prevented the author both from presenting his own views in a dogmatic manner and from running into the vagaries of a faddist, while on the other the reader is assured that he is not getting the results of superficial study and snap-shot judgment.

According to the author's own statement, his treatise is an attempt to present "an outline of metaphysics from the idealistic standpoint". This statement is justified by the exposition of the subject which follows and makes the writer the heir of the noblest and purest elements of the philosophical thought of other ages. Dr. Snowden's idealistic standpoint puts him in a goodly company, for the greatest names in philosophy are those of idealists—Plato, Des Cartes, Berkley, and Kant—the class to which William James facetiously applied the epithet of "tender minded" in his opening lecture on pragmatism. As there are many forms of idealism before the public to-day, it is well for us to state that Dr. Snowden's view may be justly designated "personal monism". Idealism recognizes only one ultimate reality and hence must be monistic in its interpretation of the universe. But monism takes on various forms. If there is no recognition of personality, it becomes pantheism; if it fails to maintain the unknowability of ultimate reality, it goes off into agnosticism; but where the part of personality and the knowability of ultimate reality are recognized, we have personal idealism. We would ask the reader to turn to Dr. Snowden's own lucid presentation of different forms of idealism (pp. 17 ff.), and we emphasize the true and legitimate form of this philosophy for two reasons. Many Christian ministers as well as laymen are afraid of idealism because in their opinion it leads us to all kinds of heresies, theoretical and practical. Any philosophy may be perverted and its adherent go off to illogical conclusions. But personal monism, interpreting the world in terms of spiritual reality, necessarily touches Christianity at more than one point, and many of the truths of Biblical religion take on new meaning in the light of idealism. Of all systems of theology, Calvinism owes the largest debt to idealism. It is a significant fact that the only elaborate work in systematic theology from the Calvinistic point of view, which has been

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published in America in recent years, is based upon a system of metaphysics identical with that elaborated by Dr. Snowden. We refer to the monumental work by President Strong of Rochester Theological Seminary, and we believe that many of the special doctrines of the Calvinistic system, discarded and ridiculed in recent years, will easily gain the assent of minds steeped in idealism (297 ff.). As far as Christian Science has any underlying philosophy it is monism, but it ought to be clearly understood that it is pantheistic and not personal idealism. This is one of the points at which idealism touches a movement which has misled many under a specious title, and our author discusses this relation in a satisfactory manner (226-233).

Let us look at the plan of the work and the method of treatment more closely. The author introduces his idealism with adroitness. The plain man, whose mind has not "been debauched" with metaphysics and philosophy, charitably regards idealism as the fantastic theorizings of unpractical scholars. At heart he is inclined to believe that the scholar has either lost his mind or is trying to indulge in pleasantry with his readers. Dr. Snowden secures a point of contact with such a mind with great skill by showing that the same world is a very different affair as viewed by the plain man and the scientist. The former has no quarrel with the latter as the scientist's dictum is now apt to be regarded as an oracular infallible utterance, but it is not a final interpretation until the metaphysician analyzes that same world in terms of ultimate reality (pp. 29 ff.). It is not difficult for any thoughtful man to grant all this, and so the reader is ready to follow the author's exposition of the world in terms of ultimate reality.

After this introduction there follows a series of chapters dealing with fundamental topics of which every metaphysician must treat—The Subjectivity of Sensation, The Subjectivity of Space and Time, Subjective Reality, How We Reach Objective Reality, The Nature of Objective Reality. Before one can make much progress with understanding idealism, these subjects must be thoroughly mastered. We next pass to the heart of the subject, when we are brought to face the great problems of subjective and objective reality; of God and His relation to the world. It is in connection with the last topic that idealism renders its greatest service to Christianity and Systematic Theology. Theism is the foremost result of this line of reasoning, it is the chief contribution of idealism or, as our author puts it, that "the world is the phenomenon of God" is "the grand conclusion of idealism". After unfolding this aspect of the subject under three rubrics, (1) God Revealed in the World; (2) God as Cause of the World; (3) God and Man; our author sums up theism on the basis of idealism. "God is the original, underived, infinite Spirit, and finite spirits are derived from and dependent upon him. The world is God's consciousness organized into a system of thought and sensibility and will, and is his own constitution and eternal employment and enjoyment. Things are centers in the consciousness of God developing in increasing degrees towards selfhood. Animals are partial selves still included within the consciousness of God, but human spirits have reached selfhood and so have passed the point of detachment from the divine Mind into personality. Finite spirits are reduced copies of the divine Spirit, with faculties that faintly parallel his, tiny sparks of his being, so that they have fundamental kinship with God and are capable of sharing his thought and life. God's mind acts upon our minds so as to induce in us our sensations, which are developed and organized into our consciousness of the world, the human body being the special point of

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contact and means of intermediation between the divine Mind and human minds. God and finite spirits are bound up in one society or organism in which the divine personality and finite personalities are distinct and yet all are fused into a social cosmos. God is central and sovereign in this world-organism of spirits, holding all powers and destinies in his own hand and yet respecting the finite freedom and responsibility of finite spirits. His thought, sensibility, and will surge through this organism to win and mold all its finite members into ethical harmony with himself and flood it with the fulness and splendor of his life; and such realization is that

one far-off divine event,
To which the whole creation moves."

Much that we have been trying to bring out, the treatise before us shares with other recent works on the same subject, but it has at least two unique features. It takes metaphysics out of the hands of the professional scholar and away from the atmosphere of the university lecture room and has brought it into touch with the problems of life. The relation of mind and body touches one of the vital questions of therapeutics, the hope of immortality takes us to the heart of religion, and the problem of evil, the darkest riddle of human life. These are the topics treated under the applications of idealism. Again, the work has a literary flavor which is rare in philosophical works. It indicates unusual literary powers to be able to discuss the serious problems of ultimate reality in graceful periods without making a sacrifice to thoroughness. It is our opinion that Dr. Snowden has succeeded in accomplishing this unusual feat.

In conclusion we would use the author's own characterization of another work as an adequate description of his own. "The book is remarkably clear in thought and style, and makes philosophy about as easy and attractive as its nature will allow. Although it is written from an idealistic point of view, yet it is impartial in its presentation of all systems. It is an admirable introduction to the general field of metaphysics, and will prepare the reader for a more detailed study of the subject".

JAMES A. KELSO.

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HASTINGS RASHDALL, PHILOSOPHY AND RELIGION, six lectures delivered at Cambridge. Chas. Scribner's Sons, New York, 1910. 75 cents, pp. 189.

This is the third of a series of twelve volumes called "Studies in Theology", the object of which is to present in untechnical terms the results of the investigations and thought of men of distinction in the world of Christian scholarship. The six lectures that compose this volume were delivered before the undergraduates of Cambridge University and are intended, as the author informs us, "as aids to educated men desirous of thinking out for themselves a reasonable basis for a personal religion." The method pursued is critical and philosophical throughout. The appeal is to reason and the content of religion is said to be true only when it "satisfies the demands of the intellect and conscience."

The author, who is better known to the learned world through his "Universities of Europe in the Middle Ages", and the more recent work on ethics, "The Theory of Good and Evil", belongs to the Oxford School of Idealists associated with the names of T. H. Green, Wallace, Bradley and others. Mr. Rashdall is, however, not so Hegelian as the three thinkers mentioned. He calls his philosophical creed "personal idealism", a statement of which is found in the series of essays edited by Sturt, under the title, "Personal Idealism", and to which Rashdall is a contributor. Personal idealism asserts with the older idealism that "at bottom nothing exists except minds" (p. 19), for "Reality is the system or society of spirits and their experience" (p. 119). But the Personal Idealist insists that both God and man are persons, though dependent upon each other, and refuses to merge them into "one all-including, comprehensive consciousness", as the transcendental idealist is inclined to do. Difficulties connected with the explanation of evil, the freedom of the will, and individuality have evidently forced Mr. Rashdall to break with the incorrigible Hegelian Absolute.

In the first three lectures, "Mind and Matter", "The Universal Cause" and "God and the Moral Consciousness", Mr. Rashdall outlines his philosophy. The fourth lecture discusses "Difficulties and Objections", while in the two closing lectures, "Revelation" and "Christianity", the author offers, on the basis of his philosophy, some solutions for present day problems in religious thought. Faith is not "a means for believing that which we know not to be true", it is a rational process. No amount of miracles can attest the truth of a divine revelation but reason alone is the arbiter. All moral and spiritual truth may be regarded as revelations to the human soul of the thoughts and experiences of the divine mind and the completest of these revelations, though not different in kind, is found in Jesus Christ. Critical study of the Gospel records shows that Jesus did not claim to be God in the sense of the theological dogma, and hence his authority over men is based solely upon the appeal he makes to reason and conscience. Miracles are not *a priori* incredible, but the weight of experience is against them. The significance of the Trinity for the modern man is that God is Power, and Wisdom and Love—this is the essence of Christian Theism (p. 185). Lastly, the finality of Christianity must be based not upon the form in which it was originally stated, but in its power of perpetual development. "If we are to justify the development of the past, we must go on to assert the same right and duty of development in ethics and theology for the church of the future" (p. 186).

The last two chapters are of special interest and significance as showing the drift of liberal thought in religion in England. The book is clearly and vigorously written.

JNO. M. MECKLIN.

Lafayette College, Easton, Pa.

Literature.

THE HISTORIC EPISCOPATE. By Robert Ellis Thompson, M. A., S. T. D., LL. D. The Westminster Press, Philadelphia. \$1.50; postage, 10 cents extra.

The above named volume is a valuable addition to the literature on this subject, which has been so much discussed in the last few years. It gives evidence on every page of prolonged and careful study. One can readily believe what the author states, that the subject is one which had engaged his attention at intervals for nearly half a century. The entire volume also bears witness to the author's expressed hope that his work will have an irenic rather than a polemic effect, for there is an entire absence of any uncharitable judgment or imputation of wrong motives to those who give to the historical facts adduced a different interpretation.

The treatment of the subject falls into a few natural divisions. After a brief introduction stating the importance and setting forth the present interest in the subject, the author successively considers in the first half of the volume the New Testament period, the age immediately succeeding, and then the time of transition during which the monarchical form of government became firmly established in the church. It is in this part of the volume that the real heart of the question is touched. The New Testament data bearing on the subject are carefully adduced, and the monarchical form of government is shown to be inconsistent, with the general spirit of Christ's teaching, as well as with the actual practice of the churches, in which there was a plurality of elders, an interchangeable use of the terms elders and bishops, and an entire lack of indication that the diaconate was a step toward the ministry, as technically understood. A succeeding chapter, which he aptly terms "The Presbyterian Fathers", is an exceedingly valuable one, for in it he seeks to quote every passage which bears upon the question, and allows his readers the privilege of examining them for themselves. This chapter would make a valuable pamphlet, printed by itself. The unanimous usage is found to be the same as that prevailing in the New Testament, and is an indication of how the immediately succeeding generation understood it. Bunsen's observation concerning Polycarp's letter to the Philippians is cited, "The Philippians he is addressing are Presbyterians." Then the vexed question of the Ignation Epistles is considered, the various forms in which they are found is discussed, and the conclusion is reached that whether they are authentic or not they bear witness, not to a diocesan episcopacy, but rather to one in which the bishop is the pastor of an urban church, whose members constitute a single congregation. The chapters immediately following show the transition by which the church passed to a monarchical form, not with an even progress, but varied influences making the advance more rapid in one region than another. Naturally considerable attention is given to Cyprian, the High Churchman of his age, who saw in the church a visible corporation taking its origin from the episcopal office, so that if one be not with the bishop, he is not in the church. This is shown to be really a novelty in theological thought, but one which ultimately won its way in the Western Church, while the Eastern Church knew nothing of it in that age and has very slowly adapted its teaching to it. The explicit declaration of Jerome in his comment on Titus I is quoted, in which he says, "A presbyter is the same as a bishop, and before party zeal sprang up in religion at the instigation of the devil, the churches were governed by the common council of the presbyters". And again, "Because at that time they called the same persons bishops as they called presbyters, therefore he (Paul) spoke indifferently of bishops as of presbyters". That view is shown to have been main-

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tained in the church throughout the mediæval period, and as late as A. D. 1570 was cited by Giovanni Paolo Lancelotti in his "Institutes of Canon Law." It was only when a different position had to be maintained in the interest of a theory that a Spanish father in the latter part of the sixteenth century called those fathers heretics who had held it—and he had to include a long list,—while others took the safer way of explaining away their awkward and inconvenient sayings.

A brief chapter sets forth the state of the question in the mediæval period, and then the author devotes practically the remainder of his pages to Anglicanism, considering it in the Tudor, the Stuart, and the Modern periods. The fraternal spirit of Tudor Anglicanism is set forth, for during almost the whole of that period the Reformed Churches of the Continent were recognized as sister churches, and their ministers were not required to submit to re-ordination even when coming to minister in the Church of England. But the change is seen coming in the famous "Sermon at St. Paule's Crosse, the 9 day of Februarie, Anno 1588", in which Dr. Richard Bancroft asserted a divine right for episcopacy. From that time there is a gradual shifting, although the kindly relation toward the Continental Churches continued well on into the Stuart period, until at last the development reached its culmination in Archbishop Laud, the Cyprian of his age, who held "No bishop, no church", and was courageously, though intolerantly consistent, in his position. Still that position is shown to be really nothing but the "private judgment" of the minority of Anglican theologians, for the Church of England has never given an authoritative deliverance upon it.

In the chapter entitled, "Modern Anglicanism," the Tractarian movement is treated, and then follows a discussion of the way in which the Cyprianic theory of the Church and its ministry has been elaborated, especially as a doctrine of Apostolic Succession. The present bearing of the situation in its relation to church union is discussed. A strong wing in the Anglican Church seems to be unwilling to use the term Protestant, and to be ready for union with the Latin, Greek and Oriental Churches, which will have nothing to do with her and will not even acknowledge the validity of her orders. Thus they look for union in quarters where there seems to be no hope for it, and reject it where there is most of sympathy in doctrine and in service, because those who thus providentially stand near them are not recognized as having valid ordination. In such an anomalous condition it is well to re-examine the historical data and to see the exact status. It is with the hope that the doing of this may contribute somewhat to the removal of the obstacles in the way of the re-union of Protestant Christendom that Dr. Thompson has written his volume. His contribution is one which should be of great value, and we hope that it will have, as it deserves, a wide and careful reading.

CHARLES HERRON. '87.

Omaha Theological Seminary.

Literature.

STUDIES IN THEOLOGY. Faith and Its Psychology. By William Ralph Inge, Lady Margaret Professor of Divinity at Cambridge, England. Charles Scribner's Sons, New York. 1910.

This volume is the outgrowth of lectures delivered by Professor Inge this year on the Jowett Foundation in London. It is a masterly discussion of a problem that has had an interesting historical development and is now of profound theological and psychological importance. Tracing first the growth of the concept, Faith, in the Bible and later through the writings of the Church fathers, we find its proper meaning repeatedly narrowed to various partial phases—"now into bare assent, now into bare trust and confidence in a divine Person; now into a subjective assurance which claims to be its own evidence; now into vague feeling; now into a cheerful optimistic outlook upon the world; now into implicit obedience and submission to authority" (p. 39).

Professor Inge's main contention is that no slight foundation will enable one to account for Faith as a factor in any harmonious spiritual development. The attempt to regard Faith merely as an act of will, a working hypothesis which we adopt at our own risk according to pragmatic principles, robs Faith of its necessary intellectual justification. Likewise, to treat it as a mere feeling, unsupported by any considerations beyond the personality of the individual possessing it, gives it a dignity scarcely above our sense of the beautiful. As a matter of fact, Faith proceeds through successive stages in developing, from a mysticism based on pure feeling to higher forms that involve both intellect and will. No complete treatment of these higher forms is possible without considering its manifold bearings on the whole personality.

Many doctrines fail through lack of some fixed point of contact for Faith to hold to outside the individual. Seeking for a sufficient ground of Faith, men have tried various principles of authority. The two greatest historic attempts to provide Faith with an immutable external authority were those that rested it upon an infallible Church, and upon the Bible as an infallible book. These grounds are not, however, immutable, and besides, "if such infallibility were in the possession of any man or any institution, there would be no room for Faith" (p. 124). The argument then turns upon authority as based on Jesus Christ. The true primary ground of Faith we find in Him, provided that we rightly comprehend the broader significance of His undying, indwelling spirit, as well as the significance of His temporal character. He is the object through which Faith as an instinct or faculty impels man to seek and find God.

From this point onward the discussion relates to recent theories. There is a timely criticism of Pragmatism which makes of Faith "simply and solely a moral postulate, an act of choice" (p. 140). In the chapter "Faith Based on Practical Needs", the claims of the Modernists are considered. "The Pope was quite right in condemning Modernism; he could not possibly have done otherwise; though we may regret that he fails to realize the severity of the crisis, and suggests no way out of it except the impossible one of return to tradition and St. Thomas Aquinas" (p. 177). Intellectualism, now waning, was also in many important features a one-sided doctrine. "No generation has ever employed intelligence more, or trusted it less, than our own" (p. 190).

The book is characterized by a bold, direct style; it is replete with aphoristic, forcible sentences. The doctrine is broadly charitable, progressive, and ably defended.

EDWARD M. WEYER.

Washington and Jefferson College.

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A CRITICAL INTRODUCTION TO THE NEW TESTAMENT. By Arthur S. Peake, M. A., D. D. Chas. Scribner's Sons. pp. xii, 242. 75 cents, net. This is one of the volumes in a series of "Studies in Theology". It is the work of a scholar who frankly states his conclusions. He is thoroughly acquainted with the literature on his subject, referring to over one hundred authors about three hundred times in all. The author, however, is absolutely independent and calls no man his master.

In the preface we read, "In view of the restricted space at his disposal and the variety and complexity of the problems, the author has decided to concentrate attention exclusively on critical questions." Because of this decision the subject matter of the books is passed over and historical questions are only touched upon when they are necessary to the critical investigations. Dr. Peake, in his treatment of his subject, begins with the Pauline Epistles, "since it is desirable, as far as possible, to start with the earliest literature which is also contemporary with the events with which it deals." Of these Epistles the Pauline authorship of all except the Pastoral Epistles is defended. Not believing that the apostle was released from his Roman imprisonment, there is, of course, no place for these Epistles in the life of the apostle. Aside from that the author, on a close examination of the contents of the Epistles themselves, writes: "The two points on which the present writer feels clearest are that the Epistles cannot have come from Paul's hand in their present form, yet that they contain not a little Pauline material."

The "most probable suggestion" concerning the Epistle to the Hebrews is that Priscilla and Aquila are responsible for it.

As to the Catholic Epistles it is a little difficult at times to determine Dr. Peake's ideas. James he regards as an unknown person. The Epistle bearing his name is a unit and had an original author and a redactor. "The author drew from Jewish proverbial wisdom, from speeches of Jesus and from Greek wisdom." It is probably to be dated "comparatively early" in the second century. First Peter is probably a genuine Petrine Epistle; but Second Peter "cannot be much earlier than the middle of the second century", and hence cannot have been by Peter. It was probably written in Egypt, as was the Apocalypse of Peter. As to Jude the "balance of probability perhaps inclines against the authorship by Jude the Lord's brother, but there are no decisive reasons for rejecting the traditional view."

As to the Gospels the First was not by Matthew, nor can we ascertain anything further than that he was a Jewish Christian. The book may have been written towards the close of the first century. As to Mark "there is no substantial reason for doubting the traditional authorship." It was written between 64 and 70. Luke wrote the Third Gospel and the Acts. These books were written either from 75 to 80, or as late as 90, according to the decision as to whether Luke depends on Josephus' Antiquities, a question Dr. Peake does not assume to decide.

The author accepts the "two document hypothesis" as the main solution of the Synoptic Problem. According to this "our First and Third Gospels have used as their two common sources, a document most faithfully preserved in the Gospel of Mark and a document largely consisting of speeches and sayings, probably a Greek translation of the Logia of Matthew."

John wrote the Fourth Gospel, but not the Revelation, which with Second and Third John are to be ascribed to the Presbyter, John, unless for the former we are willing to assume the existence of a third

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John, otherwise unknown to us. First John was written perhaps to accompany the Fourth Gospel, though not at the same time.

On the whole the book fairly states its problems and in a very scholarly manner. The reader must decide some of the questions for himself, as the author at times leaves them undecided. The bibliography at the end is a valuable addition.

JOHN H. KERR, '81.

THE DYNAMIC OF THE CROSS. By the Rev. John Thomas, M. A., minister of Myrtle Street Baptist Church, Liverpool. London: H. R. Allenson, 3-6 net.

The Dynamic of the Cross is the theme of the first discourse in this volume by Mr. Thomas, preached before the Baptist Union of Great Britain and Ireland. This work is of special interest to us, because the author endeared himself to American audiences on his visit to this country during the summer of 1909. The volume contains seventeen sermons which all have common characteristics. They are scriptural and expository in that the author really deduces a great principle of the spiritual life from a passage of scripture and then applies it to modern conditions. Sermon No. VI, on "The Optimism of Faith", based on Psa. 145:2, is a masterpiece of this method of homiletics. The system of doctrine underlying these discussions is the so-called 'old theology', but it is not antiquated. The preacher is in touch with all the complex elements of modern thought, and the multitudinous interests of twentieth century life.

A real defect in the book is the omission of a preface; the reader would like to know the origin of the book and the occasion for which these excellent sermons were prepared.

JAMES A. KELSO.

MODERN BELIEF IN IMMORTALITY. By Newman Smyth. Charles Scribner's Sons. 75 cents.

This book grew out of a lecture given by its author at Hackney College, University of London. Its purpose is to show that "the belief in personal immortality" can be held in harmony with modern knowledge. Dr. Smyth declares that man's belief in immortality is essentially the same today as it was in the days of Socrates. Man's conception of that belief has changed from age to age. With such confidence the author searches modern knowledge for any light it may throw on immortality.

The conception of matter in terms of energy is one of the ruling ideas of modern science. This principle the writer accepts, and uses it as a light in looking into the personal life. That is to say, personal life is no longer to be conceived of as a certain fixed substance. Personal life is self-sconscious energy. Dr. Smyth has already placed his argument on a solid foundation and in harmony with the modern doctrine of evolution. Substance, he maintains, is capable of destruction, while force, energy, personality is permanent. Again, this view of personality as undying energy enables us to escape from the old materialistic question as to the location of the point in the body where the soul resides, and also to avoid that other equally foolish question which asks how many spirits may dance on the point of a needle.

The author proceeds to discover what this personal energy is.

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Again he applies a scientific principle. Science knows things by what they do; so to know the personal life we must watch its behavior. Several qualities in the conduct of personal life are set forth to show the distinctive and prophetic significance of this undying energy. 1. Man's mental conduct distinguishes him from all animate existence before him. 2. Personal life has its self-formative energy. In a very real sense every man is self-made. He has no little to do in making his own soul. 3. Personal life has power to make its own environment. This personally, this undying energy, Dr. Smyth makes the foundation of human faith in immortality. To use his own words: "We build our hope of immortality upon firm grounds when we rest upon the fundamental fact of personality as the greatest power in the known world. There is nothing in science to contradict or render unnatural this spiritual conception of life."

Having shown that the soul is immortal when considered as personal energy, the book now asks and answers the question as to the embodiment of the soul in the future life, with what bodies shall they come?

The present embodiment of the soul is necessary for the soul's expression. Moreover, this embodiment has come at a great cost. Reflect on this price. 1. The cost of the human brain. 2. The cost of human speech. 3. The cost of human sight. Now if God has spent so much time and labor in bringing these bodies thus far in his great plan which has perfection as its goal, will He not carry on His work until that goal is reached? God has not labored on these bodies in vain. He means to use them in another form in the life to come.

The latter part of the book is spent in describing what kind of bodies these perfect bodies will be. It is evident, Dr. Smyth argues, that from biological analogies these bodies shall be spiritual bodies, capable of giving full expression to the spirit. The book concludes by saying that the ultimate reason for belief in the transfiguration of this body into the spiritual, and the continuance of the whole personal life after death, is not so much the witness of the first disciples to the empty tomb; it is above all that great assertion of Peter's Pentecostal faith, that it is not possible for God's Holy One to see corruption. The living Christ cannot be holden by death.

The theories advanced and the arguments set forth in this book will come as a surprise to some, but after close study the surprise will turn into acceptance. To those of scientific turn of mind this work will come as a boon, for it will enable them to hold their cherished faith in harmony with their present studies. The theories are not fancies and the arguments are sound.

M. M. McDIVITT, '07.

Literature.

JUSTICE TO THE JEW, THE STORY OF WHAT HE HAS DONE FOR THE WORLD. New and revised edition 1910. By Madison C. Peters. New York: The Trow Press.

The world is forced to confess that the Jew cannot be extirpated. There are more than 11,000,000 Jews in the world to-day. They constitute about one per cent. of the human race.

"It suggests a nebulous dim puff of star-dust lost in the blaze of the Milky Way". Nevertheless, the Jew is as conspicuous, by reason of what he has done in the world, as any other people. He has exhibited marvellous capacities in all ages. And that, too, with well nigh insuperable difficulties to overcome. All attempts to retard his progress have proved futile. Everywhere he has gotten the "Cold Shoulder". He has been misinterpreted, persecuted, and maligned. Mists of ignorance and prejudice have obscured his real character. America, perhaps more than any other country, has been tolerant towards all aliens. "She smiles a welcome to every race". All who wish may seek protection beneath the folds of her "Stars and Stripes". She is indeed the land of religious freedom and civil liberty.

In the preface to the little volume bearing the above title, the author informs us he is not a Jew. On the contrary he is descended from an ancestry inimical to Israel. As a boy, among the Pennsylvania Germans, he drank in the absurd prejudice and the blind bigotry displayed toward the Jew. As he grew to manhood, however, and studied the histories of men, his views in regard to the Jews underwent a radical change. He has written this book to put the Jew on his proper pedestal, so that the world could view him as he was and is and not as represented by traducers and calumniators.

The book does not essay to be a solution to the Jewish social problem. Its sole purpose is to modify false conceptions of the Jew; to eliminate traditional prejudices against him, and to estimate him in the light of the mental, moral, and the spiritual qualities which history demonstrates he possesses.

We cannot predict whether the author will succeed in accomplishing his object, but we venture to assert that no serious reader will turn the pages of this book, without feeling a growing tendency to sympathize with the author in his defense of an universally misinterpreted race.

The book opens with an Introductory Essay by Oscar S. Straus, Litt. D., LL.D., a recognized authority in matters pertaining to Commerce and Labor. In this Essay, which is entitled "The Hebrew Commonwealth, the Model for the American Republic", Dr. Straus adduces a number of historical data to show that the Constitutions of New England Colonies are framed upon the model of the Mosaic Code. Interesting references, also, are made to several powerful sermons preached by illustrious divines of the period to illustrate how thoroughly the pulpit was imbued with the Mosaic polity. Dr. Straus does not claim that the structural parts of our form of Government were derived from what was believed to be the component parts of the Hebrew Commonwealth, but only that this scriptural model of government had a deep influence upon the founders of our own government. The New England Colonists would not content themselves with any other form of government than that form which had the divine sanction,—the government of the Hebrews under the Judges.

The first chapter, entitled "Jews, not Jewels, in the discovery of America", sets forth that it was Jewish money backed by Jewish

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genius that encouraged Columbus to brave the terrors of the unknown seas in quest of further India. Had it not been for financial aid from Jewish sources the tattered ensign of Spain would never have been the first flag placed on the soil of the Western world. Luis de Torres, who was taken along by Columbus because he was able to converse in Hebrew, Chaldaic, and Arabic, was the first white man to tread the land of San Salvador. Of the 120 persons who composed Columbus' first expedition, easily forty were Jews.

Chapter 2 gives us an account of the role played by the Jews in early America. Peter Stuyvesant is named as the Jew-hater. His petty tyranny drove away many Jews from New Amsterdam. They sought the paternal government of Roger Williams of Newport,—the Mecca of liberty, fraternity, and equality.

In Chapter 3, mention is made of a number of battles in which the Jews exhibited remarkable patriotism. The author says that if we look at the matter in the right light we must concede the Jew to be patriotic above all men. The Jew was in the world before most other countries had sons to love them. Mention is made of the wonderful patriotism displayed by the Jews in the Civil war and in the late war with Spain.

Chapter 4, "What the Jew has done for the world," is perhaps the most interesting and instructive. The author has evidently done his work well. The following captions occur. In that of "The Jews as Astronomers", we are told of how the Jews turned their attention to the compilation of the Tables. In modern times, the epoch of Jewish Astronomy is headed by the discoverer of Uranus, the farthest planet in our system. Sir John Frederick William Herschell, son of Sir William, is mentioned as having done much for the advancement of astronomical science. Morris Loewy, director of the Paris Observatory, who invented the elbow telescope, is mentioned as one of several Jewish inventors. Under the head of "Jews as Mathematicians" occur several names of famous living authorities. Other captions are "The Jews as Discoverers and Explorers"; "The Jew in Medicine"; "In the Law; In Politics"; "As Poets"; "The Drama"; "In Music"; "As Philosophers"; "As Philologists"; "Historians"; "Novelists"; "Painters and Sculptors". We find incorporated in these sketches the names of representatives of the race of Israel whose achievements must be reckoned with in summarizing the potential human forces in the world's development.

Chapters 5, 6, and 7 entitled respectively, "Money and the Jews", "Jewish Traits and Characters", "Justice to the Jew"—furnish us with numerous proofs of the author's fine rhetorical powers, and help to compensate for the somewhat statistical character of the preceding chapters. The book, as a whole, abounds in historical data and furnishes a fund of valuable information. There is one grammatical and one typographical error.

W. P. Spargrove, '96.

Waynesburg College, Waynesburg, Pa.

Literature.

THE TESTIMONY OF THE WITNESSES: Division III, Part 1.

Another volume of Dr. Hill's excellent exposition of the Acts of the Apostles is before us. The third division of the book takes up the testimony of the witnesses who carried the Gospel to "the uttermost parts of the earth", and who in the interpretation of their message under the varied conditions of the great world found the message itself growing in breadth and richness as the implications of its great central truth were gradually wrought out. Part I deals with the missionary journeys of Paul, carrying us from XIII:1 to XXI:16. We need only say that like the earlier installments this latest section of Dr. Hill's exposition is compact and well-wrought in its form, reverent in spirit, and so full of practical suggestion as to make it preëminently a book for the working pastor.

William R. Farmer.

STEPS UNTO HEAVEN. By Theophilus J. Gaeher, Ph.D. Publishing House of the Evangelical Association, Cleveland, Ohio.

The author describes the contents of this booklet as "quiet meditations with young people". The chapters are entitled, "Bethel I'll Raise", "All That Thou Saidest Me in Mercy Given", "E'en Though It Be a Cross That Raiseth Me", "Then With My Waking Thoughts, Bright With Thy Praise", "Cleaving the Sky". While, as it is quite evident, Dr. Gaeher has taken the lines of a very familiar hymn as his mottos, yet in these five chapters in every instance he has in reality given us an exposition of Scripture. His exegesis is accurate and sound, and his style attractive. The illustrations are timely; for example, in the chapter on "Cleaving the Sky" we are exhorted to "try a little spiritual aviation. Perfect safety and success are assured, and that without a machine". We wish the pamphlet a wide circulation, feeling the assurance that it will strengthen the spiritual life of the young people for whom it is intended.

James A. Kelso.

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CALLS.

Rev. R. L. Biddle ('95), has been called to the churches of Fairmont and Pleasant Hill, Pa.

Rev. S. C. Elder ('96), for four years pastor at Parma, Ida., has accepted a call to the pastorate of the First Church of Masontown, Pa.

Rev. J. W. Reese ('78), of Girard, Pa., has accepted a call to the First Church of Williamsburg, Pa.

Rev. John C. Patterson ('99), has been called to the churches of Alpena and Rose Hill, S. D.

Rev. A. P. Bittinger ('03), of Rimersburg, Pa., has been called to the church of New Alexandria, Pa.

Rev. F. R. Farrand ('83) has resigned the church at El Reno, Ok., to accept a call to a new church at Willows, Cal., in the Sacramento Valley.

Rev. C. R. Stewart, of Bruin, Pa., has received a call to the Waterloo Church of Polk, Pa.

Rev. G. W. Kaufman ('07), of Indiana, Pa., has accepted a call to Wray, Col.

A call has been extended to Rev. W. F. Plummer ('89), of Glenshaw, Pa., by the Fairview congregation, Presbytery of Pittsburgh.

Rev. Paul G. Miller ('07) has resigned the pastorate of the Prospect Street Church, Ashtabula, Ohio, to accept a call to the First Church of Turtle Creek, Pa., his resignation to take effect November 1.

Rev. C. S. Beatty ('00), of Pittsburgh, Pa., has accepted a call to Girard, Pa.

Rev. F. W. Evans, pastor of the First Church of Steubenville, Ohio, has been chosen assistant pastor to Rev. Dr. R. F. Coyle, of the Central Church of Denver, Col., but has declined the call.

Rev. A. J. Herries ('84), of Tunkhannock, Pa., has accepted a call to the First Church of Fergus Falls, Minn.

Rev. William Houston ('93), of Mt. Gilead, Ohio, has accepted the position of University pastor for Presbyterian students at Ohio State University.

Rev. J. P. McDonald ('97) has accepted a call from the churches of New Florence, Union, and Fairfield, Pa.

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INSTALLATIONS.

Rev. Willson H. Sloan ('94), was installed pastor of the New Salem Church, Presbytery of Redstone, on June 13.

Rev. Paul J. Slonaker ('95), was installed pastor of the First Church of Parker, Pa., on the evening of June 24, this date being the fourteenth anniversary of his marriage and the fifteenth of his ordination. Rev. B. Stewart, of Bruin, Pa., presided and propounded the constitutional questions; Rev. J. Williams, of Emlenton, preached the sermon; Rev. Dr. Robert B. Miller, of Butler, Pa., charged the people, and Rev. M. McNeas, of Washington, Pa., charged the pastor.

Rev. C. R. Culbertson ('08), was installed pastor of the church of Island Creek, Ohio, on June 28. Rev. R. Houston preached the sermon, Rev. E. A. Hodil presided and charged the pastor, and Rev. F. W. Evans charged the people.

Rev. Wm. A. Atkinson ('96), was installed pastor at Marysville, Ohio, on September 19. Rev. A. C. Crist presided, Rev. E. M. Wylie preached the sermon, Rev. A. D. Hawn, D. D., offered the installation prayer, Rev. Wm. Houston delivered the charge to the pastor, and Rev. C. M. Rourke, to the people.

At a special meeting of the Presbytery of Mahoning, on July 6, held in Memorial Church, Youngstown, Ohio, Rev. Fred. R. Dent ('08) was received from the Presbytery of Pittsburgh and installed as pastor. Moderator W. C. Press presided; Rev. Wm. L. Swan preached the sermon; the charge to the pastor was given by Dr. Kelso, of the Seminary, and the charge to the people was given by Rev. W. C. Press.

Rev. William R. Craig ('06) was installed pastor of the First Church of Butler, Pa., on Thursday evening, July 7. Rev. W. S. McNeas presided and proposed the constitutional questions; President James D. Moffat preached the sermon; Rev. J. H. Snowden, D. D., charged the people, and Rev. George C. Miller, the pastor.

Rev. Stanley V. Bergen ('10) was installed pastor of the Coal Center and Oak Grove Churches on June 29. Rev. J. C. Haney, of Washington, Pa., presided. The sermon was preached by Rev. Joseph E. Harvey, of California, Pa.; the charge to the people was delivered by Rev. C. L. V. McKee, of Washington, Pa., and Mr. Bergen's father, Rev. S. S. Bergen, of Petersburg, Pa., delivered the charge to the pastor.

Rev. S. M. F. Nesbitt ('98), of Pataskala, Ohio, was installed pastor at Dennison, Ohio, September 21. Rev. Dr. H. N. Campbell presided and propounded the constitutional questions; Rev. F. W. Evans preached the sermon; Rev. A.B. Allison charged the congregation, and Rev. C. J. Hunter, D. D. ('64), who had been installed as the first pastor of this church thirty-nine years ago, delivered the charge to the pastor.

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GENERAL ITEMS.

Before leaving for their new field of labor at Masontown, Pa., Rev. S. C. Elder ('96) and his wife were tendered a farewell reception by the congregation at Parma, Ida., where they have been located for the past four years. As an expression of appreciation, Mr. and Mrs. Elder were presented with a dozen silver spoons, a sum of money, and a souvenir spoon with a picture of the church engraved upon it. After their arrival in Masontown a cordial welcome was given them at a reception into which members of other churches of the town, as well as those of his own congregation entered very heartily. The outlook for the work of this church is very encouraging.

The address of Rev. Richard Arthur ('71) has been changed from Osborne to Topeka, Kan.

Rev. J. C. R. Ewing, D. D., LL. D. ('79), president of Forman Christian College, Lahore, India, has been elected vice-chancellor of the Punjab University. The editors of the American Journal of Theology selected three Indian educators to whom they submitted proofs of an article on "The Status of Christian Education in India" by Prof. Burton, of the University of Chicago. One of the three was Dr. Ewing, whose criticism, with that of Principal Miller, appeared in the July number of the American Journal of Theology.

Rev. W. P. Spargrove ('96) has been called to the Chair of Greek, Waynesburg College, Waynesburg, Pa.

The number of "Money", bearing the date of June 25, 1910, contains a discriminating article by Prof. A. S. Hunter ('85), of the University of Pittsburgh. It is entitled, "The Case Against Municipal Ownership and Operation."

The Arlington Avenue Presbyterian Church of Brooklyn, N. Y., the Rev. John H. Kerr, D. D. ('81), pastor, celebrated its twentieth anniversary on May 1 to 4. The event was signalized by a cash offering at the morning service on May 1 of \$4,307. To this amount Dr. Kerr was able to add \$710, which he secured from friends outside of the church. The total of \$5,000 was applied on the mortgage indebtedness, reducing it to \$10,000. The offering represented some heroic giving, and was in response to a well conducted campaign.

At the communion service of June 5 nine persons were received by letter and seven on profession, making in all an even hundred persons received into the church the fifteen months of Dr. Kerr's pastorate. The ecclesiastical year just closed was one of the best in the church's history.

The address of Rev. Henry M. Campbell ('90) has been changed from Phoenix, Ariz., to Denver, Col.

The address of Rev. A. H. Jolly, D. D. ('80), has been changed to 384 Lehigh Avenue, E. E., Pittsburgh, Pa.

Rev. F. D. Miller ('03), pastor of Calvary Church, Wilkinsburg, Pa., celebrated the seventh anniversary of his ordination and installation on June 26. At the morning service, in connection with the Children's Day Exercises, a class of forty young people were received into full communion with the Church. In the evening the sacrament of the Lord's Supper was observed, at which time 58 new members were re-

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celved, 42 on profession and 16 by letter. In the seven years of Mr. Miller's pastorate he has succeeded in building up a church of 400 members, together with a Sunday School of nearly 600.

The address of Rev. I. R. Prugh ('00) has been changed from Lyndon to Norton, Kan.

Rev. J. C. Gourley ('75) has been compelled to leave Colby, Kan., on account of the high altitude. His address is now Greenup, Ill.

Rev. R. K. Beatty ('08) has resigned the churches of Mellette and Mansfield, S. D., where he has labored for the last two years.

Rev. C. H. Bruce ('81) has resigned the church at Aberdeen, S. D., after a very successful pastorate of three years.

On July 3 the Dundee Church of Omaha, Neb., Rev. G. E. Fisher, D. D. ('96), pastor, was dedicated free from debt. The three meetings during the day were under the direction of the pastor, who came to the field last October from West Alexandria, Pa., while the handsome new building was in course of construction. Rev. Joseph J. Lampe, D. D., of Omaha Theological Seminary, closely identified with the organization from the beginning, preached the dedicatory sermon, and W. H. Kearns, D. D., of Lincoln, raised about \$5,000 to remove all indebtedness and preached in the evening. The afternoon service was of a fraternal nature, several prominent ministers from the city, as well as laymen, extending congratulations. The entire cost of the building is about \$14,200. Although the organization is only a little more than nine years old, five of its sons are in the active ministry. Under the leadership of Dr. Fisher many members have been added and the various societies strengthened. The Sunday-School has been thoroughly graded, and an orchestra leads its singing, while a large chorus adds to the attractiveness of the church service.

Rev. John M. Oliver ('97) is pastor of the First Church of Halstead, Kansas, which submitted the following report on Foreign Missions for the last five years: 1906, 35c per member; 1907, 60c per member; 1908, 95c per member; 1909, \$7.15 per member; 1910, \$7.65 per communicant member.

The address of Rev. A. H. Gettman ('02) has been changed from DuBois, Pa., to Harmony, Pa.

Rev. Maurice E. Wilson ('79), pastor of the First Church of Dayton, Ohio, preached in the Shadyside Church, Pittsburgh, on the first Sunday of September.

During the two years' pastorate of Rev. S. H. Aten ('08), the churches of Bancroft and Manchester, S. D., have attained self-support and greatly increased their contributions to beneficence. Thirty new members have been received and sixteen children baptized. The Manchester Church has improved its manse and its house of worship and substituted a large new bell for the small old one.

The address of Rev. Jesse L. Cotton, D. D. ('88), has been changed from Princeton, N. J., to 1305 First St., Louisville, Ky.

During the vacation absence of Dr. Lee, the pulpit of the First Church, Wilkinsburg, Pa., was filled by two alumni of the Seminary—on

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July 31, by Rev. J. I. Blackburn, D. D., of Covington, Ky., and all the month of August by Rev. Herbert Hezlep, D. D., of Philadelphia, Pa.

Rev. Oscar J. Gregg ('94), of Deersville, Ohio, and Miss Letitia M. Sproul, daughter of Mr. John Sproul, of Stillwater, Ohio, were married on August 17, 1910, at the home of the bride, by Rev. C. J. Hunter, D. D. of Uhrichsville, Ohio.

Rev. John Gourley ('77), of Twin Falls, Ida., received the degree of doctor of divinity from Highland College at its last commencement.

Rev. W. A. Sunday has accepted an invitation from the "Ministers' Union" and "Federation of Churches" to conduct an evangelistic campaign in Toledo, Ohio. The Rev. D. H. Johnston ('07) is chairman of the Executive Committee which has the campaign in charge.

Rev. P. R. Danley, D. D. ('78), has resigned the church of Loudonville, Ohio.

Rev. John C. McCracken ('78) has resigned the church of Pine Run, Presbytery of Blairsville.

The address of Rev. S. C. George, D. D., is changed from East Liverpool, Ohio, to 3912 Fifth Ave., Pittsburgh, Pa.

Rev. Charles H. Hamilton ('03) and Miss Mary B. Armstrong were married on Tuesday morning, August 30, at 10:30 o'clock in Bethel Presbyterian Church, Bethel Township, Allegheny Co., Pa., with Rev. Harry P. Armstrong of Chicago, a brother of the bride, officiating. Rev. Mr. Hamilton has been engaged in missionary work among the Mormons of Utah for several years. The bride, whose home is in Nebraska, was for five years a teacher in the mission schools of Korea. After a short wedding journey, Mr. and Mrs. Hamilton will return to Bethel Township to spend the fall and winter.

The degree of doctor of divinity has lately been conferred upon Rev. U. W. MacMillan ('95) by Waynesburg College.

The address of Rev. F. E. Thompson ('73) has been changed from Niobrara to Pender, Neb.

The cornerstone of the new Third Church of Altoona, Pa., Rev. J. E. Irvine, Ph. D., pastor, was laid with fitting and impressive services on Sunday, July 31. Rev. Henry H. Stiles, D. D. (.89), of the Second Church, delivered the address.

The address of Rev. S. M. F. Nesbitt ('98) has been changed from Pataskala to Dennison, Ohio.

Rev. C. L. McKee ('92), presbyterial missionary of Washington Presbytery, states that he traveled 1,153 miles in July, made 134 calls, and delivered 20 sermons.

The Endeavor Church of Fedora, S. D., under the leadership of Rev. L. Carmon Bell ('89), is building a commodious house of worship. Much interest is being manifested by the entire community, this being the only church in Fedora, which is a railroad village.

Rev. W. F. Eagleson ('63), of Columbus, Ohio, has received the degree of doctor of divinity from Washington and Jefferson College.

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On Sunday, June 26, the new First Presbyterian Church of Cashmere, Wash., was dedicated, and on the following Monday evening the pastor, Rev. E. L. McCartney ('92), was installed. At the installation service, Rev. Walter A. Stevenson, who presided, preached the sermon and gave a brief but earnest charge to the pastor. Rev. I. T. Raab, who was pastor of the church for three years prior to Mr. McCartney's coming, charged the congregation. Both Mr. and Mrs. McCartney, who have already been on the field for four months, have won an abiding place in the hearts of the people.

The address of Rev. C. J. McCracken has been changed from Millersburg, O., to Mt. Sterling, O.

The present address of Rev. W. O. Elterich, Ph. D. ('88), who has returned from Chefoo, China, on furlough, is Monitor Ave., Ben Avon, Pa.

The new church at Export, Pa., Rev. J. C. Steel ('05), pastor, was dedicated on July 17 with appropriate services. At the morning service Rev. L. C. Denise ('05) made the leading address. Interesting rallies were held by the Sunday-School and Young People's Society. At the latter meeting an address was delivered by Rev. B. J. Long ('02).

Following is the action taken by the Presbytery of Erie when granting to Rev. J. W. Reese a letter of dismission to the Presbytery, of Huntingdon: "The Presbytery of Erie bids a reluctant farewell to our brother, Rev. James W. Reese. His long service of twenty-four years within our bounds has been characterized by great fidelity and efficiency. We shall miss him, but rejoice that going from us in the prime of life he is to continue his good work in another field, at Williamsburg, Pa. Our best wishes and earnest prayers for his success go with him."

The University of Pittsburgh, at its last commencement, conferred the degree of doctor of divinity upon Rev. S. C. George ('61), principal of the East Liverpool (Ohio) Academy.

Rev. James B. Hill ('91), pastor of the First Church of Brookville, Pa., sailed August 3 on the Caronia from New York to Queenstown. The session granted him a two months' vacation in order that he might take a tramping trip through Ireland.

The church of McConnelsville, Ohio, Rev. C. F. Carson ('81), pastor, after being closed for repairs for over two months, was reopened on July 10 with appropriate services. The auditorium has been completely overhauled with a new floor, carpet, windows, frescoing, pews, and an entire change in the plan of seating, making in all a most complete and beautiful place of worship. This is one of the older churches of the Synod, and the people are to be congratulated upon their progressiveness and enterprise.

A recent issue of the Bellevue College Bulletin contained the following notice: "The decision of Dean Robert S. Calder ('97) to remain at Bellevue rather than undertake the presidency of Whitworth College, has given great satisfaction to the friends of the institution. Dean Calder is a man peculiarly well fitted and equipped for the position he holds. He is a graduate of Washington and Jefferson College, which has probably furnished more prominent Presbyterian ministers and educators than any other institution in the United States. He studied philosophy under the celebrated Wundt of Leipzig University. He has been

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a successful pastor, but his gifts and training qualify him especially to be an educator."

The Middle Church, Mt. Pleasant, Pa., Rev. H. C. Hutchinson ('09), pastor, recently closed a very successful year's work. On April 1 an organized effort to increase the attendance and interest in the Sunday-School was started, with the result that the enrollment has more than doubled and the interest is greatly increased. At present all departments of the church are in a flourishing condition.

A beautiful church building, seated with modern pews and lighted by electricity, was dedicated August 21 at Estes Park, Col. Tourists and cottagers are showing their appreciation of this church, which is maintained in the heart of the Rockies by the Home Mission Board, and the services are being well attended by people of all denominations. The pastor is Rev. J. Mont Travis ('96).

Rev. W. S. Kreger ('97) has resigned the churches of Carrollton and New Harrisburg, Ohio.

Following are the titles of papers read by alumni of the Seminary before the Presbyterian Ministers' Association of Pittsburg and vicinity, at their meetings held Monday morning of each week: June 20, "Brown-ing's Saul", Rev. J. M. Potter ('98); June 27, "Church Discipline", Rev. W. A. Kinter ('89).

We learn from various church papers that the number of accessions during the summer in churches administered to by the alumni has been very gratifying, and regret that we are able to do no more than give a tabulated list of these.

Pastor	Class	Church	Accessions
J. F. Elder,	1897	First Ave., Denver, Col.,	16
T. E. Thompson	1903	First, Emsworth, Pa.,	10
F. M. Silsley, ..	1898	North, Allegheny, Pa.,	23
W. A. Williams, D. D.	1880	Richmond, Philadelphia, Pa.,	4
H. C. Hutchison,	1909	Middle, Mt. Pleasant, Pa.,	11
W. S. Kreger,	1897	Carrollton, Ohio,	12
T. R. Lewis,	1882	Second, Pine Creek, Pa.,	9
M. D. McClelland,	1895	Pikeville, Ky.,	13
J. B. Worrall, D. D.,	1876	Cherry Tree, Pa.,	73
Geo. P. Atwell,	1898	Hathorne Ave., Crafton, Pa.,	11
Hugh Leith,	1902	Lancaster, Ohio,	20
J. P. Anderson,	1886	Huron, S. D.,	5
C. S. McClelland,	1880	Mt. Washington, Pittsburgh, Pa.,	10
P. W. Snyder,	1900	Homewood Ave., Pittsburgh,, Pa.,	36
W. L. McMillan,	1904	Middlesex, Pa.,	16
John Gourley,	1877	Twin Falls, Ida.,	20
Plummer R. Harvey,	1908	Plains & Crestview, Pa.,	7
Charles F. Irwin,	1901	Lorain, Ohio,	13

On Sunday, September 18, the Highland Church, Perrysville, Pa., Rev. D. P. MacQuarrie ('05), pastor, celebrated its 107th anniversary. In the near future it is proposed to provide for the necessities of a rapidly increasing growth either by an addition or a new building. The present church membership is 315, and the Sunday-School enrollment is 220.

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The First Church of Waterford, Pa., recently celebrated its centennial. The pastor, Rev. B. M. Price ('78), was assisted in the celebration, which continued three days, by neighboring pastors and church members, representing various societies of the church. Among others present at this time was Rev. Marcus Wishart ('59), who was pastor of this church for 31 years.

The Second Church of Bellaire, Ohio, Rev. Basil R. King ('91), pastor, was dedicated September 25.

The Estes Park Presbyterian Church, Estes Park, Col., of which Rev. J. Mont. Travis ('96) is pastor, publishes a neat weekly bulletin. This sheet shows that the church is well organized for effective work.

"The Korean Mission Field" in one of its recent issues, contains an interesting article on theological education in that progressive mission field of the Hermit Kingdom. The author is Rev. Harry A. Rhodes ('06). Another number of the same publication tells us that E. M. Mowry ('09) is already in active service in Korea.

NECROLOGY.

ANDERSON, THOMAS ALEXANDER.

Born, Claysville, Pa., September 10, 1860; Washington and Jefferson College, 1882; Seminary, 1884-6; Union Theological Seminary, 1886-7; post-graduate, University of Berlin, 1901; D. D.; licensed, 1886; ordained April, 1888, Presbytery of Washington; pastor, Upper Buffalo, Pa., 1888-92; pastor, Sistersville, W. Va., 1892-07; adjunct-professor of Mathematics, Washington and Jefferson College, 1882-4; traveled in Europe, Asia, and Africa; pastor, Cresson, Pa., 1909-10; died, Cresson, Pa., March 13, 1910.

DANLEY, WARREN STARK.

Born, Good Intent, Pa., August 30, 1846; Waynesburg College, 1872; Seminary, 1872-5; post-graduate, Yale Divinity School, 1883-4; A. B. 1872, A. M. 1875, and D. D. 1888, Waynesburg College; licensed, 1872, and ordained, 1874, Presbytery of Pennsylvania (Cumberland Presbyterian); stated supply, Carmichaels, Pa., 1875-83; pastor, Uniontown, Pa., 1883-6; Lincoln, Ill., 1886-91; Kansas City, 1891-3; Owensboro, Ky., 1895-02; McKeesport, Pa., 1902-8; West Union, Pa., 1908-10; moderator General Assembly (C. P.), Memphis 1892; died, West Union, Pa., May 6, 1910.

DINSMORE, JOHN MARTIN.

Born, Greene Co., Pa., May 25, 1821; West Alexander Academy; Seminary, 1845-7; licensed, April 19, 1848, Presbytery of Washington; ordained, 1850, Presbytery of Steubenville; stated supply, Big Spring and New Cumberland, Ohio; pastor, Utica, Ohio, 1851-5; Mt. Pleasant, Ohio, 1855-8; Bladensburg, Ohio, 1855-61; missionary, Iowa, West Virginia, and Missouri; honorably retired; residence, Kansas City, Mo.; died, April 24, 1910.

GAILEY, ROBERT R.

Born, Perry Co., Pa., March 27, 1828; Seminary, 1870-2; licensed, April, 1871, Presbytery of Wooster; ordained, June 11, 1872, Presbytery of Redstone; pastor, Little Redstone, 1872-9; Fayette City, 1872-5;

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Laurel Hill, 1879-82; Carrollton, O., 1882-6; Still Fork, O., 1887-8; Minerva, O., 1887-90; Morristown, O., 1891-5; honorably retired, 1903; died, Carrollton, O., February 13, 1910.

GIBBONS, HUGHES OLIPHANT.

Born, Fayette Co., Pa., March 16, 1843; Washington and Jefferson College, 1869; Seminary, 1870-1 and 1874-6; A. B. 1869, A. M. 1873, and D. D. 1889, Washington and Jefferson College; licensed, March 1875, Presbytery of Redstone; ordained, October 13, 1876, Presbytery of Baltimore; pastor, Annapolis, Md., 1876-81; Pine Street, Philadelphia, Pa., 1881-1910; president Presbyterian Ministers' Fund, 1889-95; president Philadelphia Law and Order Society, 1898- ; died, Philadelphia, Pa., May 19, 1910.

GLENN, SAMUEL M.

Born, Utica, Pa., September 14, 1837; Jefferson College, 1863; Seminary, 1863-6; licensed December, 1865, Presbytery of Erie; ordained November 6, 1866, Presbytery of Columbus; pastor, Lithopolis and Greencastle, O., 1866-9; Upper Ten Mile, Pa., 1871-8; Sandy Lake, Pa., 1878-9; Clintonville, Pa., 1879-84; Mt. Zion and High Hill, O., 1884-9; stated supply, 1889-91; Clark, O., 1892-4; evangelist, Wooster, O., 1894-1910; died, Wooster, O., April 12, 1910.

HOSICK, JAMES R.

Born, Flatridge, Ohio; Franklin College, O., 1889; Seminary, 1891-4; licensed, 1893, Presbytery of St. Clairsville; ordained, 1894, Presbytery of Washington; pastor, Hookstown and Mill Creek, Pa., 1894-1905; pastor, Dennison, O., 1906-10; died, Dennison, O., May 16, 1910.

KEITH, LEWIS E.

Born, Martintown, Pa., February 12, 1859; Washington and Jefferson College, 1886; Seminary, 1886-9; A. M. 1894, Washington and Jefferson College; licensed, April, 1888, Presbytery of Kittanning; ordained, October, 1889, Presbytery of Butler; pastor, Westminster and Buffalo, Pa., 1889-90; Moundsville, W. Va., 1890-2; McConnellsville and Deerfield, O., 1892-4; Caldwell, O.; Menlo, Iowa; Warsaw and Bloomfield, O.; evangelist, 1901-8; died, Trinway, O., March 3, 1910.

LUPTON, JONAS W.

Born, Winchester, Va., December 19, 1833; Seminary, 1860-1; Union Theological Seminary, Hampden Sidney, Va., 1861-2; licensed, April 25, 1862; ordained, April 25, 1864; assistant to pastor, Winchester, Va., 1865-7; pastor, Leesburg and Catoktin, Va., 1867-72; Clarksville, Tenn., 1872-9; Leesburg, 1899-1907; honorably retired; residence, Winchester, Va.; died, October 3, 1909.

McELHINNY, CHRISTIAN SHAFFER.

Born, Fairfield, Io., September 10, 1856; Parsons College, 1880; Seminary, 1881-3; A. B. 1880, A. M. 1883, and Ph. D. 1894, Parsons College; licensed, April 19, 1883, Presbytery of Iowa; ordained, April 25, 1885, Presbytery of Des Moines; stated supply, Manning and Cook Rapids, Io.; Chariton, 1885-6; Seymour, 1887; Columbus Junction, 1889-91; Montezuma, 1892-5; Mt. Zion, 1897- ; died, Stockport, Io., August 20, 1909.

MORLEDGE, HOWARD CASSIDY.

Born, Carroll Co., O., May 3, 1859; University of Wooster, 1883; Seminary, 1883-6; D. D., 1906, Franklin College, O.; licensed, April 29, 1885, Presbytery of Steubenville; ordained, July, 1886, Presbytery of

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Redstone; pastor, Lelsenring, Pa., 1886-9; Cumberland, O., 1889-1909; Scio, O., 1909-10; died, Scio, O., April 1, 1910.

MUNN, CHARLES ANDERSON.

Born, Westmoreland Co., Pa., November 17, 1828; Jefferson College, 1840; Seminary, 1850-2; A. B., 1849 and A. M., 1852, Jefferson College; D. D., 1905, Washington and Jefferson College; licensed, 1852, Presbytery of Coshocton; ordained, 1854, Presbytery of Muncie; pastor, Muncie, Ind., 3½ years; Frankfort, 3½ years; Kendallville, Ind., 3 years; stated supply, Big Rapids, Mich., 1871- ; pastor, First Church, McComb City, Miss., '87-'94; pastor, Belmont Avenue, Fresno, Cal., 1899-06; chaplain, 100th Regiment, Indiana Volunteers; died, Fresno Cal., June 27, 1910.

SAVAGE, EDWARD.

Born, Ogdensburg, N. Y., September 16, 1841; Carroll College, 1860; Northwestern Theological Seminary, 1865-7; Seminary, 1867-8; licensed, April 10, 1867, Presbytery of Milwaukee; ordained, September 23, 1868, Presbytery of South Minnesota; missionary, Jackson, Minn., 1868-79; Windom, 1871-81; St. James, 1874-6 and 1881-3; stated supply, Cottage Grove, Wis., 1882-3; Weyauwega and Fremont, 1883-6; Windom, Minn., 1889; Red Rock, 1891-7; Bingham Lake, Minn., 1903-9; died, Windom, Minn., January 4, 1910.

SMITH, JOHN BUCK.

Born, Union Co., Ind., August 29, 1836; Miami University, 1858; Seminary, 1858-61; post-graduate study, New College, Edinburgh, Scotland, 1865-6; A. M. Farmers College, 1878; A. M. 1886 and D. D. 1894, Miami University; licensed, April 1860, Presbytery of Allegheny; ordained, 1867, Presbytery of Oxford; pastor, Green Spring and Clyde, O., 1867-9; Kentland, Ind., 1869-73; Williamsburg and Batavia, O., 1873-7; Monticello, Ind., 1879-85; president and stated supply, Mary Allen Seminary, Crockett, Tex., 1886-1910; chaplain U. S. 19th. Ohio Vols., 1862-5; president Farmers College, 1877-9; died, Crockett, Tex., April 6, 1910.

SNODGRASS, HORACE S.

Born, Richland Co., O., April 8, 1839; Washington College, 1865; Seminary, 1865-8; licensed, April 1867, Presbytery of Marion; ordained, June, 1868, Presbytery of Columbus; pastor, Lancaster, O., 1868-71; Okaloosa, Io., 1873-8; Sigourney, Io., 1878-82; Stockton, Cal., 1882-3; Monterey, Cal., 1883-1909; died, Monterey, Cal., March 4, 1909.

THOMPSON, JACOB L.

Born, Washington, Pa., December 27, 1842; Washington and Jefferson College, 1869; Seminary, 1869-72; licensed, April 26, 1872, Presbytery of Pittsburgh; ordained, June 20, 1874, Presbytery of Kittanning; pastor elect, Curries Run, Pa., 1872-4; pastor, Curries Run and Elderton, Pa., 1874-6; New Salem, 1876-90; stated supply Ballard, Los Olivos, Los Alamos, and Santa Ynez, Cal., 1894-6; Olympia, Wash., 1896-8; residence, Seattle, Wash.; died, March, 1910.

THOMPSON, JOSIAH.

Born, Washington Co., Pa., August 24, 1820; Jefferson College, 1845; Seminary, 1845-7; D. D., Washington and Jefferson College, 1897; licensed, October 21, 1856, and ordained, January 14, 1858, Associate Presbytery of Chartiers; pastor, Clinton, Pa., 1858-66; Centerville, Mo., 1867-73; Four Mile, Pa., 1874-8; Mulberry, Mo., 1878-9; entered Presbyterian Church, 1880; supplied for a year or more each of the following

The Bulletin of the Western Theological Seminary.

churches: Sharon, Freeman, Raymore, Greenwood, Olive Branch (now Creighton), Austin, Knob Noster, Salem, Lone Oak; died, near Center-view, Mo., July 20, 1909.

WALLACE, THOMAS FREEMAN.

Born, Westmoreland Co., Pa., December 28, 1833; Jefferson College, 1857; Seminary, 1857-61; D. D., Washington and Jefferson College, 1902; licensed, April, 1860, and ordained, November 5, 1861, Presbytery of Blairsville; foreign missionary South America (Bogota, 1861-75; Zacatecas, Mexico, 1878-90; American Consul Charge de Affaires, Bogota, 1872-3; missionary superintendent, Saltillo, Coahuila, Mexico, 1890-1909); officer and teacher, Pennsylvania House of Refuge, 18 months, 1858-9; residence, Minneapolis, Minn., 1909- ; died, Chicago, Ill., July 22, 1910.

WEST, WILLIAM ARMSTRONG.

Born, Landisburg, Pa., February 25, 1825; Marshall College, Lancaster, Pa., 1849; Seminary 1849-52; A. M. Marshall College; D. D. Westminster College, 1899; licensed, Apr. 14, 1852, and ordained, June 2, 1853, Presbytery of Carlisle; stated supply, Upper Path Valley, Pa., 1852; pastor, do., 1853-73; pastor, Westminster, Harrisburg, Pa., 1873-90; stated supply, Second Church, Carlisle, Pa., 1890-1; Petersburg, 1891-2; pastor, Robert Kennedy Memorial, Welsh Run, Pa., 1893-8; McConnellsburg and Green Hill, Pa., 1900-7; president, Metzger Female College, Carlisle, Pa., 1898-9; stated clerk, Presbytery of Carlisle, 1874- ; residence, Newville, Pa., 1908- ; died, Philadelphia, Pa., September 26, 1909.

BIOGRAPHICAL CATALOGUE

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No Library of a graduate of the Western Theological Seminary can be complete without this handsome volume of our Biographical Catalogue. It contains an accurate record of all professors and alumni, together with every partial student of this Seminary, comprising 2098 matriculated students, over 1000 of whom are now living. Sign and mail the blank below.

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Pres. Western Theological Seminary,
731 Ridge Ave., N. S., Pittsburgh, Pa.

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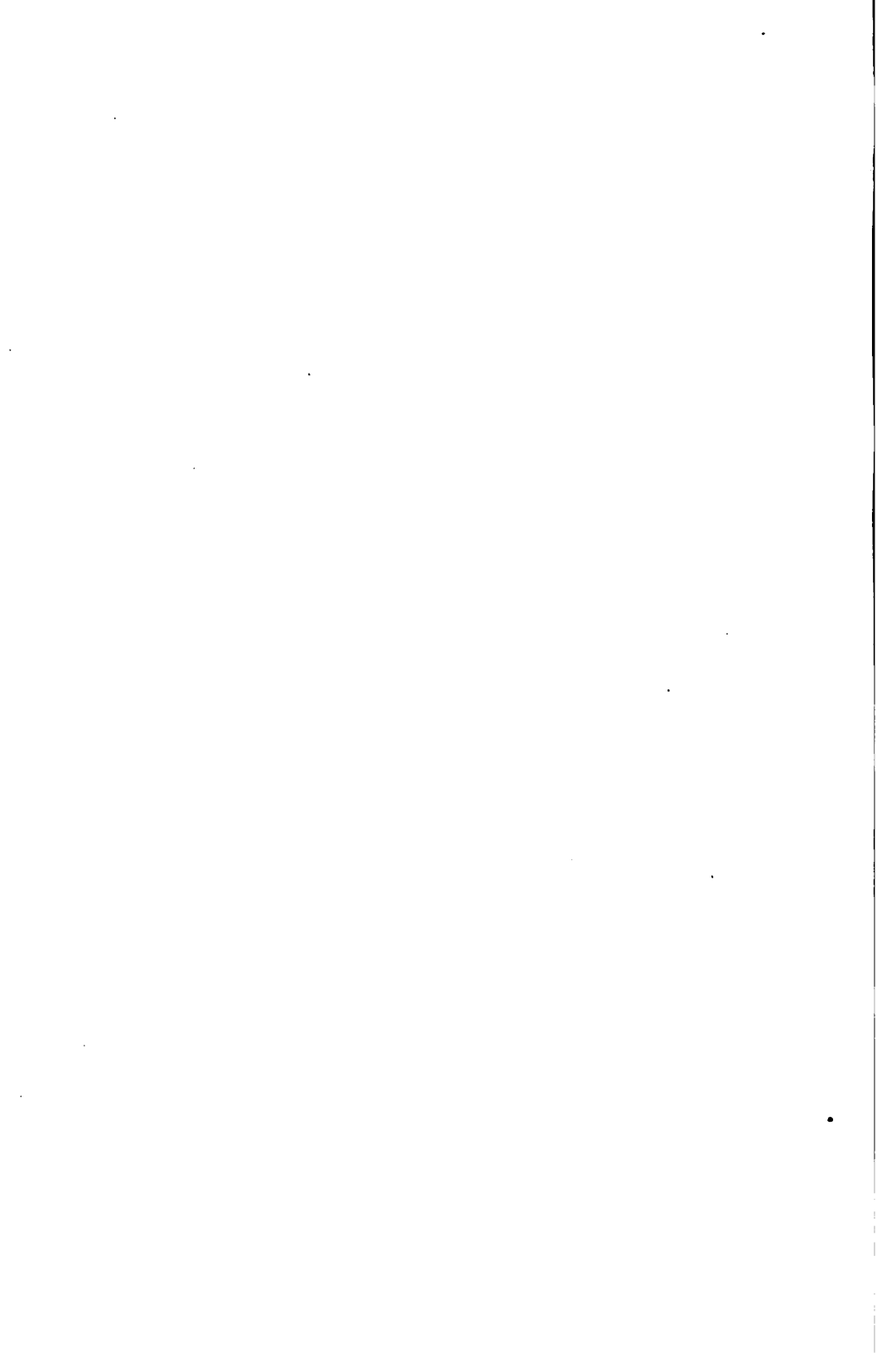
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Pres. Western Theological Seminary,
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Vol. III
No. 1

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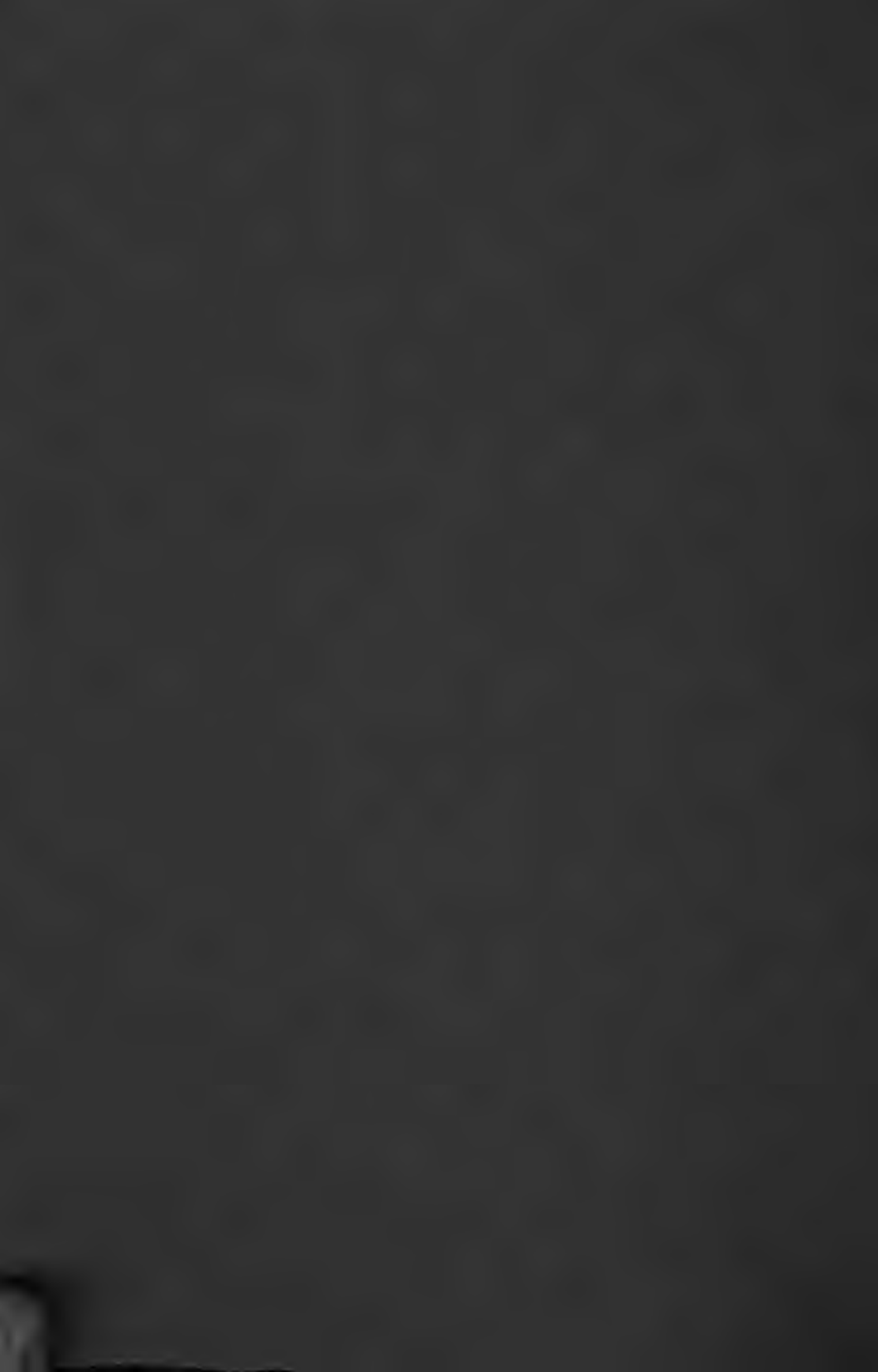


CATALOGUE NUMBER

VOL. III.

JANUARY, 1911

1911-12



CATALOGUE

1910-1911

**THE BULLETIN
OF THE
WESTERN THEOLOGICAL
SEMINARY**

**PUBLISHED FIVE TIMES DURING THE YEAR: IN JANUARY,
FEBRUARY, APRIL, JULY AND OCTOBER, BY THE**

**TRUSTEES OF THE
WESTERN THEOLOGICAL SEMINARY
OF THE
PRESBYTERIAN CHURCH
IN THE
UNITED STATES OF AMERICA**

**ENTERED AS SECOND CLASS MATTER DECEMBER 9, 1909, AT THE POSTOFFICE AT ALLEGHENY, PA.,
UNDER THE ACT OF JULY 16, 1894**

**PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.**

Calendar for 1911.

THURSDAY, FEBRUARY 9th

Day of Prayer for Colleges.

THURSDAY, APRIL 27th

Written examinations at 9.00 A. M.; continued Friday, April 28th and Saturday, April 29th.

SABBATH, APRIL 30th

Seniors' communion service at 3:00 P. M. in the Chapel.

MONDAY, MAY 1st

Oral examinations at 9:15 A. M.; continued Tuesday, May 2nd, and Wednesday, May 3d.

THURSDAY, MAY 4th

Annual meeting of the Board of Directors in the Chapel at 10:00 A. M.

THURSDAY, MAY 4th

Commencement exercises. Conferring of diplomas and address to the graduating class, 3:00 P. M.

FRIDAY, MAY 5th

Annual meeting of the Board of Trustees at 3:00 P. M., in the President's Office, 731 Ridge Ave.

SESSION OF 1911-12

TUESDAY, SEPTEMBER 19th

Reception of new students in the President's Office at 3:00 P. M.
Matriculation of students and distribution of rooms in the Chapel at 4:00 P. M.

WEDNESDAY, SEPTEMBER 20th

Opening address in the Chapel at 10.30 A. M., Rev. Professor William R. Farmer, D. D.

TUESDAY, NOVEMBER 21st

Semi-annual meeting of the Board of Directors in the Chapel at 2:00 P. M.

WEDNESDAY, NOVEMBER 22nd

Semi-annual meeting of the Board of Trustees at 3:00 P. M. in the parlor of the First Presbyterian Church, Pittsburgh.

THURSDAY, NOVEMBER 30th—TUESDAY, DECEMBER 5th

Thanksgiving recess.

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Robert Wardrop	Pittsburgh, Pa.
*J. Franklin Robinson	Pittsburgh, Pa.

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CLASS OF 1913

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Wilson A. Shaw	Pittsburgh, Pa.
Ralph W. Harbison	Sewickley, Pa.
Josiah V. Thompson	Uniontown, Pa.

*Deceased.

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On Library—A. C. Robinson, F. W. Sneed, D. D., J. A. Kelsö, Ph. D., D. D.

Advisory Member—Rev. James A. Kelsö, D. D., ex officio.

Annual Meeting, Friday before second Tuesday in May, 3:00 P. M. Semi-Annual Meeting, Wednesday following third Tuesday in November, 3:00 P. M.

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Ralph W. Harbison Sewickley, Pa.
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Rev. J. Kinsey Smith, D. D. Pittsburgh, Pa.
Rev. Wm. H. Oxtoby, D. D. Philadelphia, Pa.

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Rev. William S. Miller Hollidaysburg, Pa.
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Rev. William L. McEwan, D. D. Pittsburgh, Pa.
Rev. David S. Kennedy, D. D. N. S., Pittsburgh, Pa.
Rev. James M. McJunkin, D. D. Oakdale, Pa.
Rev. S. B. McCormick, D. D. LL. D. Pittsburgh, Pa.
*J. Franklin Robinson Pittsburgh, Pa.
Thomas D. Davis, M. D. Pittsburgh, Pa.
Rev. W. A. Cook, D. D. Wheeling, W. Va.
Geo. B. Logan N. S., Pittsburgh, Pa.

*Deceased.

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Rev. Jesse C. Bruce, D. D. Crafton, Pa.
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W. D. Brandon Butler, Pa.
John F. Miller N. S., Pittsburgh, Pa.
Rev. Thos. B. Anderson, D. D. Rochester, Pa.
Rev. John A. Marquis, D. D. Cedar Rapids, Io.
William H. Spence, D. D., Litt. D. Uniontown, Pa.
J. B. Finley Pittsburgh, Pa.

CLASS OF 1914.

Rev. Maitland Alexander, D. D.Pittsburgh, Pa.
Rev. Isaac C. Ketler, D. D.Grove City, Pa.
Rev. Edward P. Cowan, D. D.Pittsburgh, Pa.
James Laughlin, Jr.N. S., Pittsburgh, Pa.
Rev. Joseph T. Gibson, D. D.Pittsburgh, Pa.
H. K. Beatty, M. D.Pittsburgh, Pa.
Rev. James D. Moorhead, D. D.N. S., Pittsburgh, Pa.
Rev. Daniel H. Evans, D. D., LL. D.Youngstown, O.
Rev. John M. Mealy, D. D.Shousetown, Pa.
Samuel EwartPittsburgh, Pa.

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Executive Committee—D. S. Kennedy, D. D., S. B. McCormick, D. D., James I. Kay, W. L. McEwan, D. D., J. C. Bruce, D. D., R. W. Harbison, James Laughlin, Jr., J. A. Kelso, D. D. (ex officio).

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On Courses for Lay Workers—W. L. McEwan, D. D., W. E. Slemmons, D. D., J. M. Mealy, D. D., T. D. Davis, M. D., Wilson A. Shaw.

Annual meeting Thursday before second Tuesday in May, in the Chapel at 10:00 A. M. Semi-annual meeting third Tuesday in November, in the Chapel at 2:00 P. M.

FACULTY

REV. JAMES A. KELSO, PH.D., D. D.

President and Professor of Hebrew and Old Testament Literature
725 Ridge Avenue, N. S., Pittsburgh, Pa.

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372 Carlton Avenue, Brooklyn, N. Y.

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820 Ridge Avenue, N. S., Pittsburgh, Pa.

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723 Ridge Avenue, N. S., Pittsburgh, Pa.

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123 Dithridge Street, Pittsburgh, Pa.

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Professor of Ecclesiastical History and History of Doctrine
737 Ridge Avenue, N. S., Pittsburgh, Pa.

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Associate Professor of New Testament Exegesis.
440 Maple Avenue, Edgewood Park, Pa.

REV. WILLIAM H. JEFFERS, D. D., LL. D.

Lecturer on Ecclesiastical History
Los Angeles, Cal.

REV. D. E. CULLEY.

Instructor in Hebrew and Tutor for Foreign Students
1209 Resaca Place, N. S., Pittsburgh, Pa.

GEORGE M. SLEETH.

Instructor in Elocution
721 Forest Ave., Avalon, Pa.

CHARLES N. BOYD.

Instructor in Music
Jenkins Arcade, Pittsburgh, Pa.

REV. S. J. FISHER, D. D.

Librarian and Instructor in Christian Ethics and Missions
5611 Kentucky Ave., Pittsburgh, Pa.

SPECIAL LECTURES

REV. W. H. CLAGETT.

"Ministerial Sustentation"

REV. ROBERT M. DONALDSON, D. D.

"Home Mission Work"

REV. WILLIAM O. ELTERICH, PH.D.

"The Awakening in China"

REV. HERBERT E. HOUSE.

"New Education in China"

REV. LOUIS MEYER.

"Jewish Missions"

MR. CHARLES F. WELLER.

"Associated Charities"

REV. F. ZILKA AND REV. BENJAMIN KOSSUTH.

"The Bohemian Church"



THE NEW DORMITORY.



AWARDS: MAY, 1910

THE DIPLOMA OF THE SEMINARY

was awarded to

Stanley Vanzant Bergen	Frank Stanley Montgomery
William Franklin Byers	Thomas Clinton Pears, Jr.
Bertram Huston Conley	Robert Rush Reed
Franklin Floyd Graham	Henry Alexander Riddle, Jr.
Oresta Carroll Gross	Theodore Rudolph Schmale
Alexander Peebles Kelso, Jr.	Robert Jackson Shields
Ernest Barber Lawrence	Herbert Walker Stewart
George Samuel Macaulay	George Taylor, Jr.
Angus John MacInnis	Bartholomew Tron
Homer George McMillen	George Smith Watson

A Special Certificate

was awarded to

Francesco Paolo Patrono

The Degree of Bachelor of Divinity

was awarded to

Charles Beam Wingerd, Union Biblical Seminary	1900
Morton McCaslin Rodgers, Western Theological Seminary	1903
Thomas Ewing Thompson, Western Theological Seminary	1903
George Perry Stewart, Western Theological Seminary	1904
Dimitry Halenda, Western Theological Seminary	1909
Alexander Peebles Kelso, Jr.	} of the Graduating Class.
Thomas Clinton Pears, Jr.	
George Taylor, Jr.	

The Cecil Rhodes Scholarship

was awarded to

Alexander Peebles Kelso, Jr. *

The Post-Graduate Fellowship

was awarded to

Robert Rush Reed *

The Prize in Homiletics

was awarded to

George Taylor, Jr.

The Prize in Hebrew

was awarded to

Alexander Peebles Kelso, Jr.

*The Faculty make no distinction in the grades of the two graduates securing these high honors.

STUDENTS

FELLOWS

- Alexander Peebles Kelso, Jr., Dehra Dun, IndiaOxford, England
Washington and Jefferson College, 1906.
Western Theological Seminary, 1910.
- William Harvey OrrMingo Junction, Ohio
Clarion Normal School, 1902
Western Theological Seminary, 1909
- Robert Rush Reed, Du Bois, Pa.Leipzig, Germany
Princeton University, 1907
Western Theological Seminary, 1910

GRADUATE STUDENTS

- Francis Wayland CroweWestwood, Carnegie, Pa.
Oberlin Theological Seminary, 1902
- William Warden DinsmoreWebster, Pa.
Western Theological Seminary, 1907
- Ulysses Sherman GrevesAspinwall, Pa.
Western Theological Seminary, 1895
- Charles Henry HamiltonBridgeville, Pa.
Western Theological Seminary, 1903
- James Hood LawtherPittsburgh, Pa.
Western Theological Seminary, 1901
- Angus John MacInnisEvans City, Pa.
Western Theological Seminary, 1910
- James Erskine MillerGibsonia, Pa.
Western Theological Seminary, 1900
- William Lacy NicholsonHaysville, Pa.
Western Theological Seminary, 1905
- Eric Johan Nordlander, B. D.McKeesport, Pa.
University of Pittsburgh, 1910
- Merrill Peter SteeleAllegheny, Pa.
Western Theological Seminary, 1906
- Albert Greer WeidlerErie, Pa.
University of Pittsburgh, 1910
- W. G. WinnPittsburgh, Pa.
Bethany College, 1906
- Bartholomew TronWaldensian Valley, Italy
Western Theological Seminary, 1910
- Andrew Jackson WhipkeyMarkleton, Pa.
San Francisco Theological Seminary, 1905

SENIOR CLASS.

Charles Clair Cribbs, Clarksburg, Pa.	S. H., 20
Grove City College, 1908	
Harry Lavan Earnest, Wolfsburg, Pa.	M. H., 20
Albright College, 1907	
Wilhelm Gotthart Felmeth, Moravia, Pa.	S. H., 10
Westminster College, Pa., 1908	
Henry Geddes, Pittsburgh, Pa.	M. H., 22
University of Wooster	
Arthur Minton Guttery, Washington, Pa.	S. H., 16
Washington and Jefferson College, 1907	
William Herron Hezlep, Pittsburgh, Pa.	S. H., 16
Westminster College, Mo., 1908	
John Lynn Howe, Scotch Hill, Pa.	Ben Avon, Pa.
Grove City College, 1907	
Reuel Emerson Keirn, Barnesboro, Pa.	M. H., 45
Grove City College, 1908	
George Kmeczik, Buczlo, Hungary ...	527 Ridge Ave., McKees Rocks, Pa.
Gymnasium in Eperjes, 1905	
Wilbert Blake Love, Brookville, Pa.	S. H., 7
Grove City College, 1906	
Malcolm Angus Matheson, Little Narrows, Nova Scotia	M. H., 6
Franklin College, Ohio, 1908	
John Ambrose Oldland, Dawson, Pa.	M. H., 55
Grove City College, 1908	
Francis Edward Reese, Williamsburg, Pa.	M. H., 39
University of Wooster, 1908	
Matthew F. Smith, Falls Creek, Pa.	S. H., 19
Grove City College, 1906	
Rufus Donald Wingert, Dalton, O.	M. H., 31
University of Wooster, 1907	
Lewis Austin Worley, Mercer, Pa.	S. H., 15
Grove City College, 1908	

PARTIAL

George Lang Glunt, Pittsburgh, Pa.	S. H., 10
Benton V. Riddle, N. S., Pittsburgh, Pa.	16 Clifton Ave.
Pierre Weber, Pittsburgh, Pa.	5600 Penn Ave.
University of Pittsburgh, 1904	
Frank Johnston Woodward, Indiana, Pa.	M. H., 44
Indiana Normal School, 1908	

MIDDLE CLASS.

James Hillcoat Arthur, Shanghai, China	M. H., 11
University of Wooster, 1909	
Harry Henderson Bergen, Petersburg, Pa.	S. H., 11
Washington and Jefferson College, 1909	
Harry Hartzler Bird, Somerset, Pa.	S. H., 17
Albright College, 1909	
Percy Earle Burt, Pittsburgh, Pa.	S. H., 11
University of Pittsburgh, 1908	
John H. Gross, Findlay, Ohio	M. H., 38
Findlay College, 1906	
Francis Hornicek, Albion, Pa.	M. H., 41
Dubuque College, 1909	
Theodore Halenda, McKees Rocks, Pa.	M. H., 7
James Charles Hughes, N. S., Pittsburgh, Pa.	S. H., 13
Washington and Jefferson College	
James Norman Hunter, Grove City, Pa.	M. H., 25
Grove City College, 1909	
Orris Scott McFarland, Iberia, Ohio	S. H., 18
Ohio Wesleyan University, 1909	
John Allison MacRury, Portmorien, Nova Scotia	S. H., 9
Washington and Jefferson College, 1909	
Nicholaus Pazar, Eperjes, Hungary	M. H., 29
Gymnasium in Eperjes, 1905	
John Sirny, Derry, Pa.	M. H., 40
Dubuque College, 1909	
David Ryan Thompson, Grove City, Pa.	M. H., 43
Grove City College, 1907	
Henry Bogart Thompson, Grove City, Pa.	M. H., 14
Grove City College, 1908	
Edward James Travers, Jersey City, N. J.	M. H., 5
Franklin College, Ohio.	..
Pasquale Vocaturo, Nocera Tirinesi, Italy	M. H., 16
Edward Ludwig Wehrenberg, Wellston, Ohio	M. H., 36
University of Wooster, 1909	
Harry Eldred Woods	McDonald, Pa.
Washington and Jefferson College, 1909	

PARTIAL.

Angus Gordon MacRury, Portmorien, Nova Scotia	S. H., 8
Washington and Jefferson College, 1909	
H. Luther Wilson	Greensburg, Pa.
Upsala College, 1906	

JUNIOR CLASS.

Howard J. Baumgartel, Allison Park, Pa.	M. H., 51
Franklin College, Ohio, 1910	
Gino Boudrandi, Rome, Italy	M. H., 54
Geneva College, Switzerland, 1907	
Charles Carson Bransby, New Malden, Surrey, England	M. H., 21
School of Technology, Manchester, England, 1904	
Emil Efraim Ceder	Duquesne, Pa.
Upsala College, 1909	
Charles W. Cochran, Dayton, Pa.	M. H., 37
Grove City College, 1910	
Delbert L. Coleman, Rochester, Pa.	M. H., 46
Geneva College, 1910	
Frank Eakin, Emlenton, Pa.	M. H., 15
Grove City College, 1910	
Paul A. Eakin, Petchaburee, Siam	M. H., 42
Grove City College, 1910	
George A. Frantz, Conowingo, Md.	M. H., 47
Grove City College, 1910	
Samuel L. Johnston, Burgettstown, Pa.	M. H., 19
Grove City College, 1910	
Roy McKee Kiskaddon, Kittanning, Pa.	M. H., 49
Washington and Jefferson College, 1910	
John Lang, Marion Center, Pa.	M. H., 13
Washington and Jefferson College, 1910	
Albert N. Park, Jr., Pittsburgh, Pa.	M. H., 2
Franklin College, Ohio, 1910	
Charles E. Peterson, Reeds, Mo.	2546 Perrysville Ave., N. S.
Missouri Valley College, 1909	
Edward B. Shaw, Yellow Springs, Ohio	M. H., 23
Cedarville College, 1910	
James T. Simpson	Pittsburgh, Pa.
Meadville Theological School	
Ashley Sumner Wilson, Calcutta, Ohio	M. H., 52
Grove City College, 1910	

PARTIAL.

John B. Bisceglia, Pittsburgh, Pa.	M. H., 17
"The German Theological School of Newark, N. J.," Bloomfield, N. J.	
Charles Jozsa, Iglo, Hungary	M. H., 27
Gymnasium in Iglo, 1902	
William H. Schuster	810 Tripoli Street, Allegheny, Pa.
Evangelical Theological Seminary, 1907	
Adolph F. Schwarz, Pittsburgh, Pa.	M. H., 32
"The German Theological School of Newark, N. J.," Bloomfield, N. J.	
Charles Yoo, Pittsburgh, Pa.	M. H., 28
Gymnasium in Pecs, Hungary, 1897	

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John Lang	Frank Eakin	R. M. Kiskaddon
Devotional	Social	
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C. C. Bransby	E. B. Shaw	
C. C. Cribbs	W. B. Love	

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M. F. Smith, Acting Chairman
F. E. Reese
H. L. Earnest
H. H. Bergen
H. B. Thompson
D. L. Coleman

SUMMARY OF STUDENTS.

Fellows	3
Graduates	14
Seniors	20
Middlers	21
Juniors	22
Total	80

INSTITUTIONS REPRESENTED.

Seminaries.

German Theological School of Newark, N. J.	2
Meadville Theological School	1
Oberlin Theological Seminary	1
San Francisco Theological Seminary	1
Western Theological Seminary	12

COLLEGES AND UNIVERSITIES.

Albright College	2	Missouri Valley College	1
Bethany College	1	Ohio Wesleyan University	1
Cedarville College	1	Pecs, Gymnasium in	1
Clarion Normal School	1	Princeton University	1
Dubuque College	2	School of Technology, Manchester, Eng.	1
Eperjes, Gymnasium in	2	University of Pittsburgh	4
Findlay College	1	Upsala College	2
Franklin College, Ohio	4	Washington & Jefferson College	9
Geneva College, Pa.	1	Westminster College, Mo.	1
Geneva College, Switzerland	1	Westminster College, Pa.	1
Grove City College	16	Wooster University	5
Iglo, Gymnasium in	1		
Indiana (Pa.) Normal School	1		

STATES AND COUNTRIES REPRESENTED.

Austria	3	Missouri	1
China	1	New Jersey	1
England	1	Nova Scotia	3
Germany	1	Ohio	7
Hungary	4	Pennsylvania	48
India	1	Siam	1
Italy	4	Sweden	3
Maryland	1		

HISTORICAL SKETCH

The Western Theological Seminary was established in the year 1825. The reason for the founding of the Seminary is expressed in the resolution on the subject, adopted by the General Assembly of 1825, to-wit: "It is expedient forthwith to establish a Theological Seminary in the West, to be styled the Western Theological Seminary of the Presbyterian Church in the United States." The Assembly took active measures for carrying into execution the resolution which had been adopted, by electing a Board of Directors consisting of twenty-one ministers and nine ruling elders, and by instructing this Board to report to the next General Assembly a suitable location and such "alterations" in the plan of the Princeton Seminary, as, in their judgment, might be necessary to accommodate it to the local situation of the "Western Seminary".

The General Assembly of 1827, by a bare majority of two votes, selected Allegheny as the location for the new institution. The first session was formally commenced on November 16, 1827, with a class of four young men who were instructed by Rev. E. P. Swift and Rev. Joseph Stockton.

During the eighty-three years of her existence, two thousand one hundred and twenty-five students have attended the classes of the Western Theological Seminary; and of this number, one thousand seven hundred thirty-four have been ordained as ministers of the Presbyterian Church, U. S. A. Her missionary alumni, one hundred and seventeen in number, many of them having distinguished careers, have preached the Gospel in every land where missionary enterprise is conducted.

LOCATION

The choice of location, as the history of the institution has shown, was wisely made. The Seminary in course of time ceased, indeed, to be *western* in the strict sense of the term; but it became *central* to one of the most important and

influential sections of the Presbyterian Church, equally accessible to the West and East. The buildings are situated near the summit of Ridge Avenue, Pittsburg (North Side), mainly on West Park, one of the most attractive portions of the city. Within a block of the Seminary property some of the finest residences of Greater Pittsburgh are to be found, and at the close of the catalogue prospective students will find a map showing the beautiful environs of the institution. They are twenty minutes' walk from the center of business in Pittsburgh, with a ready access to all portions of the city, and yet as quiet and free from disturbance as if in a remote suburb. In the midst of this community of more than 1,000,000 people and center of strong Presbyterian Churches and church life, the students have unlimited opportunities of gaining familiarity with the work of city evangelization. The practical experience and insight which they are able to acquire, without detriment to their studies, are a most valuable element of their preparation for the ministry.

BUILDINGS.

There are three public buildings—the Seminary Hall, Memorial Hall, and the Library; also five dwellings for the professors.

Seminary Hall contains a commodious chapel and six lecture rooms, four of which are on the second floor. On the third and fourth floors are furnished rooms for the accommodation of students.

Memorial Hall, the main dormitory, was erected in 1877 on a bequest of Mrs. Hetty Beatty. For several years it has been felt that a more commodious and modern structure was needed. On December 21, 1910, the Trustees awarded a contract for the erection of a new dormitory on the site of Memorial Hall and the adjoining house. This building, now in the process of erection, is to be a re-enforced concrete, fire-proof structure, equipped with all the modern improvements usually found in the dormitories of educational institutions. When completed, it will contain suites of rooms for eighty students, with a gymnasium, a social hall, and a dining room.



\$125,000 is being expended in the erection of this building.

The Library is a carefully built, fire-proof structure, adjoining Memorial Hall, lighted from the roof, with alcoves on the first and second floors. A reference room for quiet study has been fitted up on the second floor.

ADMISSION.

The Seminary, while under Presbyterian control, is open to students of all denominations. As its special aim is the training of men for the Christian ministry, applicants for admission are required to present satisfactory testimonials that they possess good natural talents, that they are prudent and discreet in their deportment, and that they are in full communion with some evangelical church; also that they have the requisite literary preparation for the studies of the theological course.

College students intending to enter the Seminary are strongly recommended to select such courses as will prepare them for the studies of a theological curriculum. They should pay special attention to Latin, Greek, German, English Literature and Rhetoric, Logic, Ethics, Psychology, the History of Philosophy, and General History. If possible, students are advised to take elementary courses in Hebrew and to make some study of New Testament Greek. In the latter subject a mastery of the New Testament vocabulary and a study of Burton's "Moods and Tenses of New Testament Greek" and Moulton's "Prolegomena" will be found especially helpful.

Commencing with the term opening September 19, 1911. all applicants for admission will be required to pass an examination in the English Bible, the scope of the examination to embrace such elementary matters as a student ought to know in order to take up the work of the Seminary intelligently.

If an applicant for admission to the regular course is not a college graduate, he is required either to furnish a certificate covering the work which he has actually done, or to pass examinations in each of the following subjects:

- (1) Latin: Grammar; Livy, Bk. I; Horace, Odes, Bk. I.
- (2) Greek: Grammar; Anabasis, 4 books; Homer's Iliad, 2 books; Xenophon's Memorabilia; Plato's Apology.
- (3) English: Rhetoric, Genung or A. S. Hill; Pancoast, History of English Literature; two of the dramas of Shakespeare; Browning's "A Death in the Desert" and "Saul"; Tennyson's "In Memoriam"; Essays of Emerson and Carlyle; Burke and Webster, two orations of each.
- (4) General History: A standard text-book, such as Fisher, Meyer, or Swinton; some work on religious history, such as Breed's "The Preparation of the World for Christ."
- (5) Philosophy: Logic, Jevon's or Baker's Argumentation; Psychology, James' Briefer Course; History of Philosophy, either Weber's or Falkenberg's standard works.

Students who wish to take these examinations must make special arrangements with the President.

Any young man with the proper ecclesiastical credentials may be admitted as a special student and permitted to take the courses for which he has the necessary equipment. This provision is made for the preparation of lay evangelists or other lay workers.

STUDENTS FROM OTHER THEOLOGICAL SEMINARIES

Students coming from other theological seminaries are required to present certificates of good standing and regular dismission before they can be received.

GRADUATE STUDENTS

Those who desire to be enrolled for post-graduate study will be admitted to matriculation on presenting their diplomas or certificates of graduation from other theological seminaries.

Resident licentiates and ministers have the privilege of attending lectures in all departments.

SEMINARY YEAR

The Seminary Year, consisting of one term, is divided into two semesters. The first semester closes with the Christmas Holidays and the second commences immediately after the New Year. The Seminary Year begins with the third Tuesday of September and closes the Thursday before the second Tuesday in May. It is expected that every student will be present at the opening of the session, when the rooms will be allotted. The more important dates are indicated in the Calendar.

EXAMINATIONS

Examinations, written or oral, are required in every department. The oral examinations, which occupy the first three days of the last week of the session, are open to the public. Students who do not pass satisfactory examinations may be re-examined at the beginning of the next term, but failing then to give satisfaction, will be regarded as partial or will be required to enter the class corresponding to the one to which they belonged the previous year.

DIPLOMAS

In order to obtain the diploma of this institution, a student must be a graduate of some college or else sustain a satisfactory examination in the branches of literature usually taught in our colleges; and he must have completed a course of three years' study, either in this institution, or partly in this and partly in some other regular Theological Seminary.

The Seminary diploma will be granted only to those students who can pass a satisfactory examination in all departments of the Seminary curriculum and have satisfied all requirements as to attendance. Only in exceptional cases will examinations be conducted in languages other than English.

The same regulations as those governing regular students are in force with respect to the attainments and attendance of special students.

Men who have taken the full course at another Seminary, including the departments of Hebrew and Greek Exegesis, Dogmatic Theology, Church History and Pastoral Theology, and have received a diploma, will be entitled to a diploma from this Seminary on condition: (1) That they take the equivalent of a full year's work in a single year or two years; (2) that they be subject to the usual rules governing our class-room work, such as regular attendance and recitations; (3) that they pass the examinations with the classes which they attend; (4) it is a further condition that such students attend exercises at least in three departments, one of which shall be either Greek or Hebrew Exegesis.

In default of any of these conditions, a certificate reciting the facts in the case, and signed by the Faculty will be given.

RELIGIOUS EXERCISES

As the Seminary does not maintain public services on the Lord's Day, each student is expected to connect himself with one of the congregations in Pittsburgh, and thus to be under pastoral care and to perform his duties as a church member.

Abundant opportunities for Christian work are afforded by the various churches, missions and benevolent societies of this large community. This kind of labor has been found no less useful for practical training than the work of supplying pulpits. Daily prayers at 10.50 a. m., which all the students are required to attend, are conducted by the Faculty. A meeting for prayer and conference, conducted by the Professors, is held every Monday evening, at which addresses are made by the professors and invited speakers.

STUDENTS' Y. M. C. A.

This society has been recently organized under the direction of the Faculty, and one of the professors is a member of the executive committee. Meetings are held weekly the exercises being alternately missionary and devotional. It is the successor of the Students' Missionary Society and its

special object is to stimulate the missionary zeal of its members; but the name and form of the organization have been changed for the purpose of a larger and more helpful co-operation with similar societies.

CHRISTIAN WORK

The City of Pittsburgh affords unusual opportunities for an adequate study of the manifold forms of modern Christian activity. Students are encouraged to engage in some form of Christian work other than preaching, as it is both a stimulus to devotional life and forms an important element in a training for the pastorate. During the present term, committees of the Y. M. C. A. have had charge of the regular services in the Presbyterian Hospital, at two Missions on Liberty Street and Wylie Avenue, the Old Ladies' Home and the Old Couples' Home, Wilksburg. Some of the students have served as pastor's assistants, others have conducted Bible Classes. Those who are interested in settlement work have unusual opportunities of familiarizing themselves with this form of social activity at the Wood's Run Industrial Home. President Kelso is a member of the Board of Managers of this settlement and can arrange work for students who desire it. During the term 1910-11 two students have acted as pastor's assistants in the First Church, North Side.

THE BUREAU OF PREACHING SUPPLY.

The students, under the supervision of the Faculty, have organized a bureau for an equitable distribution of the work of supplying vacant churches. This bureau is composed of the President of the Seminary, three members of the Senior Class, two of the Middle, and one of the Junior. No attempt is made to secure places for students either by advertising or by application to Presbyterial Committees, but the purpose of the organization is to apportion places, as request comes in, in alphabetical order. The members of the Senior Class and regularly enrolled graduate students have the preference over the Middle Class in the allotment of places, and the Middle Class, in turn, over the Junior. The student body have

adopted a set of by-laws to govern the operation of this bureau.

LIBRARY

The Library of the Seminary contains about thirty thousand volumes. Additions are being constantly made to all departments, and the aim is to make the Library very complete along its special lines. During the year 1910 the additions to the Library numbered 460. They were distributed in the various departments of theology as follows:

Exegesis	40
History	112
Systematic Theology and Philosophy	40
Homiletics	30
Missions	15
Oriental Languages	25
Sociology	24
Pamphlets	125

Of late years the Library has been made much more complete in its historical departments, affording unusual opportunities for historical research and exegesis. The mediaeval writers of England and France are exceedingly well represented in excellent editions, and the collection of authorities on the Papacy is quite large. These collections, both for secular and church history, afford great assistance in research and original work. The department of sermons is supplied with the best examples of preaching—ancient and modern—while every effort is made to obtain literature which bears upon the complete furnishing of the preacher and evangelist. To this end the alcove of Missions is supplied with the best works of missionary biography, travel, and education. The department of hymnology has been enlarged and embraces much that relates to the history and study of music. Constant additions of the best writers on the oriental languages and Old Testament history are being made, and the Library grows richer in the works of the best scholars of Europe and America. The department of New Testament Exegesis is fairly developed and being increased, not only by the best commentaries and exegetical works, but also by those which through history, essay, and sociological study illuminate and portray

the times, peoples, and customs of the Gospel Age. The Library possesses a choice selection of works upon theology, philosophy, and ethics, and additions are being made of volumes which discuss the fundamental principles. While it is not thought desirable to include every author, as many works are unauthoritative and ephemeral, the leading writers are given a place without regard to their creed. Increasing attention has been given to those writers who deal with the great social problems and the practical application of Christianity to the questions of ethical and social life.

The Library has the following journals on file:

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| Advocate of Peace. | Modern Electrics. |
| Allegheny Co. S. S. Association. | National Prohibitionist. |
| Am. Catholic Quarterly Review. | Neue Kirchliche Zeitschrift. |
| American Journal of Semitic Languages. | New Church Review. |
| American Journal of Sociology. | Nineteenth Century and After. |
| American Journal of Theology. | North American Review. |
| American Missionary. | Outlook. |
| Amethyst. | Palestine Exploration Fund. |
| Archiv fuer Reformationgeschichte. | Pittsburgh Christian Advocate. |
| Assembly Herald. | Presbyterian. |
| Bible Student and Teacher. | Presbyterian Banner. |
| Biblical World. | Presbyterian Brotherhood. |
| Bibliotheca Sacra. | Princeton Review. |
| British Weekly. | Quarterly Register of Reformed Churches. |
| Charities. | Quarterly Review. |
| Christian Endeavor World. | Reformed Church Review. |
| Contemporary Review. | Revue Asiatique. |
| Continent. | Revue Biblique. |
| Converted Catholic. | Revue des Etudes Juives. |
| Cosmopolitan. | Revue D'Assyriologie. |
| Current Anecdotes. | Revue Internationale de Theologie. |
| Die Christliche Welt. | Revue Semitique. |
| East and West. | Sailors' Magazine. |
| Evangelische Kirchenzeitung. | Society of Biblical Archaeology. |
| Expositor. | Spectator. |
| Expository Times. | The Survey. |
| Glory of Israel. | Theologische Literaturzeitung. |
| Hartford Seminary Record. | Theologisches Literaturblatt. |
| Harvard Theological Review. | Theologische Studien und Kritiken. |
| Herald and Presbyter. | Theologisch Tijdschrift. |
| Hibbert Journal. | United Presbyterian. |
| Homiletic Review. | Wiener Zeitschrift fuer die Kunde des Morgenlandes. |
| Independent. | World Evangel. |
| Jewish Quarterly Review. | Zeitschrift der Deutschen Morgenlaendischen Gesellschaft. |
| Journal Asiatique. | Zeitschrift des Deutschen Palaestina-Vereins. |
| Journal of Biblical Literature. | Zeitschrift fuer Alttestamentliche Wissenschaft. |
| Journal of the Royal Asiatic Society. | Zeitschrift fuer Assyriologie und Verwandte Gebiete. |
| Krestanske Listy. | Zeitschrift fuer Kirchengeschichte. |
| Labor Digest. | Zeitschrift fuer Wissenschaftliche Theologie. |
| Liberty. | |
| London Quarterly Review. | |
| Lutheran Quarterly. | |
| Medical Missionary. | |
| Mercer Dispatch. | |
| Mittheilungen und Nachrichten des Deutschen Palaestina-Vereins. | |
| Missionary Herald. | |
| Missionary Review of the World. | |

The professors give instruction in the bibliography of their several departments. The Librarian is present to assist the students in the use and selection of books and develop the full resources of the Library, and is glad to be consulted upon all questions which are connected with the various departments.

The Seminary Library is essentially theological, though it includes much not to be strictly defined by that term; for general literature the students have access to the Carnegie Library, which is situated within five minutes walk of the Seminary. The relocation of the Reference Library in another part of the building—where greater quiet and better light and air are obtained—has made the facilities for reference study more attractive, while the introduction of electric and Wellsbach group lights has increased the usefulness of the Library. It is hoped that the generosity of friends will, in the near future, permit the modernizing of the stack system, and increase the capacity of the Library and the accessibility to the departments and their preservation.

The Library is open to all ministers, without restriction of creed, subject to the same rules as apply to students. Hours are from 9 to 4:30 daily except Monday and Saturday; Monday from 1:30 to 4:30; also four evenings of the week for reference and study from 7 to 10 P. M. A printed copy of the rules may be obtained from the Librarian.

PHYSICAL CULTURE

Ample provision is made for physical culture, and students are encouraged to take systematic exercise. During the early part of the first semester, as well as in the Spring, tennis is a popular game, as a first-class court is maintained in the rear of Seminary Hall. While the Seminary does not possess a gymnasium, students have access to that of the Allegheny Preparatory School, located within two blocks of the Seminary buildings. During the term of 1910-11 a regular class has been conducted by Mr. H. M. Butler, the competent gymnasium director of the Allegheny Preparatory School. The members of this class are enthusiastic over the physical benefit

which they have received from this systematic gymnasium work. The new dormitory will contain a well equipped gymnasium.

EXPENSES

A fee of ten dollars a year is required to be paid to the contingent fund for the heating and care of the library and lecture rooms. Students residing in the dormitories and in rented rooms pay an additional twenty dollars for natural gas and service.

Board in private families or at restaurants can be obtained at from four to five dollars per week.

Prospective students may gain a reasonable idea of their necessary expenses from the following table:

Contingent fee	\$ 30
Boarding for 32 weeks	128
Books	25
Sundries	15
Total	\$198

Students in need of financial assistance should apply for aid, through their Presbyteries, to the Board of Education. The sums thus acquired may be supplemented from the scholarship funds of the Seminary.

SCHOLARSHIP AID

1. The distribution is made in three equal installments, on the first Tuesdays of October, December, and February.

2. A student whose grade falls below "C" or 75 per cent, or who has five absences from class exercises without satisfactory excuse, shall forfeit his right to aid from this source.

3. A student who so desires, may borrow his scholarship aid, with the privilege of repayment after graduation; this loan to be without interest.

4. A special student must take twelve (12) hours of recitation work per week in order to obtain scholarship aid and have the privilege of a room in the Seminary dormitory. Work in Elocution and Music is regarded as supplementary to these twelve hours.

5. Post-graduate students are not eligible to scholarship aid, and in order to have the privilege of occupying a room in the dormitory, the student must take twelve hours of recitation and lecture work per week.

6. Hereafter, students marrying during their course of study at the Seminary will not be eligible to scholarship aid. This rule does not apply to those who enter the Seminary married.

LOAN FUND

The Rev. James H. Lyon, a member of the class of 1864, has founded a loan fund by a gift of \$200. Needy students can borrow small sums from this fund at a low rate of interest.

DONATIONS AND BEQUESTS

All donations or bequests to the Seminary should be made to the "Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America, located in Allegheny City, Pennsylvania."

In this connection the present financial needs of the Seminary may be arranged in tabular form:

Dormitory	\$125,000	
Administration Building	125,000	
Chapel	50,000	\$100,000
President's Chair	94,000	
Library Fund	20,000	
Two Fellowships	20,000	
Missionary Lectureship	5,000	
		<hr/>
		\$439,000 \$500,000

The Memorial idea may be carried out either in the erection of one of these buildings or in the endowment of any of the funds. During the past year the Missionary Lectureship has been endowed by Mr. L. H. Severance of Cleveland, seventy-five thousand dollars have been subscribed to the fund for the erection of the dormitory, and the administration building has been promised by a member of the Board of Trustees.

REPORTS TO PRESBYTERIES

Presbyteries, having students under their care, receive annual reports from the Faculty concerning the attainments of the students in scholarship, and their attendance upon the exercises of the Seminary.

LIST OF SCHOLARSHIPS

1. The Thomas Patterson Scholarship, founded in 1829, by Thomas Patterson, of Upper St. Clair, Allegheny County, Pa.
2. The McNeely Scholarship, founded by Miss Nancy McNeely, of Steubenville, Ohio.
3. The Dornan Scholarship, founded by James Dornan, of Washington County, Pa.
4. The O'Hara Scholarship, founded by Mrs. Harmar Denny, of Pittsburgh, Pa.
5. The Smith Scholarship, founded by Robin Smith, of Allegheny County, Pa.
6. The Ohio Smith Scholarship, founded by Robert W. Smith, of Fairfield County, O.
7. The Dickinson Scholarship, founded by Rev. Richard W. Dickinson, D. D., of New York City.
8. The Jane McCrea Patterson Scholarship, founded by Joseph Patterson, of Pittsburgh, Pa.
9. The Hamilton Scott Easter Scholarship, founded by Hamilton Easter, of Baltimore, Md.
10. The Corning Scholarship, founded by Hanson K. Corning, of New York City.
11. The Emma B. Corning Scholarship, founded by her husband, Hanson K. Corning, of New York City.
12. The Susan C. Williams Scholarship, founded by her husband, Jesse L. Williams, of Ft. Wayne, Ind.
13. The Mary P. Keys Scholarship, No. 1, founded by herself.
14. The Mary P. Keys Scholarship, No. 2, founded by herself.
15. The James L. Carnaghan Scholarship, founded by James L. Carnaghan, of Sewickley, Pa.
16. The A. M. Wallingford Scholarship, founded by A. M. Wallingford, of Pittsburgh, Pa.
17. The Alexander Cameron Scholarship, founded by Alexander Cameron, of Allegheny, Pa.
18. The "First Presbyterian Church of Kittanning, Pa.," Scholarship.
19. The Rachel Dickson Scholarship, founded by Rachel Dickson, of Pittsburgh, Pa.
20. The Isaac Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
21. The Margaret Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.

22. The "H. E. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
23. The "C. C. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
24. The Koonce Scholarship, founded by Hon. Charles Koonce, of Clark, Mercer County, Pa.
25. The Fairchild Scholarship, founded by Rev. Elias R. Fairchild, D. D., of Mendham, N. J.
26. The Allen Scholarship, founded by Dr. Richard Steele, Executor, from the estate of Electa Steele Allen, of Auburn, N. Y.
27. The "L. M. R. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
28. The "M. A. C. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
29. The Sophia Houston Carothers Scholarship, founded by herself.
30. The Margaret Donahey Scholarship, founded by Margaret Donahey, of Washington County, Pa.
31. The Melanchthon W. Jacobus Scholarship, founded by will of his deceased wife.
32. The Charles Burleigh Conkling Scholarship, founded by his father, Rev. Nathaniel W. Conkling, D. D., of New York City.
33. The Redstone Memorial Scholarship, founded in honor of Redstone Presbytery.
34. The John Lee Scholarship, founded by himself.
35. The James McCord Scholarship, founded by John D. McCord, of Philadelphia, Pa.
36. The Elisha P. Smith Scholarship.
37. The Gibson Scholarship, founded by Charles Gibson, of Lawrence County, Pa.
38. The New York Scholarship.
39. The Mary Foster Scholarship, founded by Mary Foster, of Greensburg, Pa.
40. The Lea Scholarship, founded in part by Rev. Richard Lea and by the Seminary.
41. The Kean Scholarship, founded by Rev. William F. Kean, of Sewickley, Pa.
42. The Murry Scholarship, founded by Rev. Joseph A. Murry, D. D., of Carlisle, Pa.
43. The Moorhead Scholarship, founded by Mrs. Annie C. Moorhead, of Pittsburgh, Pa.
44. The Craighead Scholarship, founded by Rev. Richard Craighead, of Meadville, Pa.
45. The George H. Starr Scholarship, founded by Mr. George H. Starr, of Sewickley, Pa.
46. The William R. Murphy Scholarship, founded by William R. Murphy, of Pittsburgh, Pa.
47. The Mary A. McClurg Scholarship, founded by Miss Mary A. McClurg.
48. The Catherine R. Negley Scholarship, founded by Catherine R. Negley.

49. The Jane C. Dinsmore Scholarship, founded by Jane C. Dinsmore.
50. The Samuel Collins Scholarship, founded by Samuel Collins.
51. The A. G. McCandless Scholarship, founded by A. G. McCandless, of Pittsburgh, Pa.
- 52-53. The W. G. and Charlotte T. Taylor Scholarships, founded by Rev. W. G. Taylor, D. D.
54. The William A. Robinson Scholarship, founded by John F. Robinson in memory of his father.
55. The Alexander C. Robinson Scholarship, founded by John F. Robinson in memory of his brother.
56. The David Robinson Scholarship, founded by John F. Robinson in memory of his brother.
- 57-58. The Robert and Charles Gardner Scholarships, founded by Mrs. Jane Hogg Gardner in memory of her sons.
59. The Joseph Patterson, Jane Patterson, and Rebecca Leech Patterson Scholarship, founded by Mrs. Joseph Patterson, of Philadelphia, Pa.
60. The Jane and Mary Patterson Scholarship, founded by Mrs. Joseph Patterson.
61. The Joseph Patterson Scholarship, founded by Mrs. Joseph Patterson.

COURSES OF STUDY

A thoroughgoing revision of the curriculum was made at the beginning of the academic year 1910-11. The growth of the elective system in colleges has resulted in a wide variation in the equipment of the students entering the Seminary, and the broadening of the scope of practical Christian activity has necessitated a specialized training for ministerial candidates. In recognition of these conditions, the curriculum has been modified in the following particulars:

The elective system has been introduced with such restrictions as seemed necessary in view of the general aim of the Seminary.

The elective courses are confined largely to the senior year, except that students who have already completed certain courses of the Seminary will not be required to take them again, but may select from the list of electives such courses as will fill in the entire quota of hours.

Students who come to the Seminary with inadequate preparation will be required to take certain elementary cour-

ses, e. g., Greek, Hebrew, Philosophy. In some cases this may entail a four years' course in the Seminary, and students are urged to do all preliminary work in colleges.

Fifteen hours of recitation and lecture work are required of Juniors and Middlers, fourteen of Seniors. Elocution and music will not be counted either in the fifteen or fourteen hours. Students desiring to take more than the required number of hours must make special application to the Faculty, and no student who falls below the grade of "A" in his regular work will be allowed to take additional courses.

In the senior year the only required courses are those in Practical Theology, N. T. Theology, and O. T. Theology. The election of the studies must be on the group system, one subject being regarded as major and another as minor; for example, a student electing N. T. as a major must take four hours in this department and in addition must take one course in a closely related subject, such as O. T. Theology or Exegesis. He must also write a thesis of not less than 4,000 words on some topic in the department from which he has selected his major.

HEBREW AND COGNATE LANGUAGES

The Hebrew language is studied from the philological standpoint, in order to lay the foundations for the exegetical study of the Old Testament. With this end in view, courses are offered which will make the students thoroughly familiar with the chief exegetical and critical problems of the Hebrew Old Testament.

1. **Introductory Hebrew Grammar.** Exercises in reading and writing Hebrew and the acquisition of a working vocabulary. Gen. 12-30. First semester, 4 hours weekly; second semester, 3 hours weekly. Juniors. Required. Mr. Culley.

2. **First Samuel, I-XX.** Rapid reading and exegesis. Two hours weekly throughout the year. Juniors. Prof. Kelso. [Not given in 1910-11.]

3. **Deuteronomy I-XII. Hebrew Syntax.** Davidson's Hebrew Syntax or Driver's Hebrew Tenses. Two hours weekly throughout the year. Middlers. Required. Prof. Kelso and Mr. Culley.

4. **The Psalter.** An exegetical course on the Psalter, with special reference to the critical and theological problems of the Psalter. One hour weekly, throughout the year. Seniors (1911-12). Elective. Prof. Kelso.

5. **Isaiah I-XII,** and selections from XL-LXVI. An exegetical course paying special attention to the nature of prophecy, and critical questions. One hour weekly throughout the year. Seniors (1910-11). Elective. Prof. Kelso.

6. **Proverbs and Job.** The interpretation of selected passages from Proverbs and Job which bear on the nature of Hebrew Wisdom and Wisdom Literature. One hour weekly throughout the year. Seniors and Graduates (1911-12). Elective. Prof. Kelso.

Biblia Hebraica, ed. Kittel, and the Oxford Lexicon of the Old Testament, are the text-books.

7. Biblical Aramaic. Grammar and study of Daniel 2:4b-7:28; Ezra 4:8; 6:18; 7:12-26; Jeremiah 10-11. One hour weekly, second semester (in alternate years). 1910-11. Elective. Prof. Kelso.

OLD TESTAMENT HISTORY AND LITERATURE

8a. The History of the Hebrews. An outline course from the earliest times to the Assyrian Period in which the Biblical material is studied with the aid of a syllabus and reference books. One hour weekly throughout the year. Juniors. Required. Prof. Kelso.

8b. The History of the Hebrews. A continuation of the preceding course. The Babylonian, Persian, and Greek Periods. One hour weekly, first semester. Middlers. Required. Prof. Kelso.

9. Hexateuchal Criticism. A thorough study is made of the modern view of the origin and composition of the Hexateuch. One hour weekly throughout the year. (1911-12.) Seniors and Graduates. Elective. Prof. Kelso.

10. Hebrew Wisdom and Wisdom Literature. In this course a critical study is made of the books of Job, Proverbs, Ecclesiastes and the Song of Solomon. One hour weekly, second semester. Seniors and Graduates. (1911-12.) Elective. Prof. Kelso.

11. Old Testament Prophecy and Prophets. The date of origin, the authorship and the contents of the books of the prophetic canon are carefully examined. One hour weekly throughout the year. Seniors and Graduates. (1910-11.) Elective. Prof. Kelso.

12. The Canon and Text of the Old Testament. This subject is presented in lectures, with collateral reading on the part of the students. One hour weekly, second semester. Middlers. Required. Prof. Kelso.

All these courses are based on the English Version as revised by modern criticism and interpreted by scientific exegesis.

NEW TESTAMENT LITERATURE AND EXEGESIS

A. Linguistic:

13. Elementary Course in New Testament Greek. The essentials of Greek grammar and the reading of the entire Gospel of John. Harper's "Introductory New Testament Greek Method" is used as a text-book. Required of all students entering the Seminary with insufficient preparation in Greek. Four hours weekly throughout the year. Mr. Culley.

14. New Testament Greek. Some portion of the Synoptic narrative is read, with a view to making the students familiar with the forms and usages of the New Testament Greek. In addition to the Gospel text, Burton's "Moods and Tenses of New Testament Greek" is used as a text-book, and constant reference is made to the grammars of Winer, Jannaris, and Moulton, and the treatises of Deissman and Dalman. Two hours weekly throughout the year. Juniors. Mr. Culley.

(Students who enter the Seminary with sufficient preparation in Greek to make this course unnecessary will be required to take in its place Course 19.)

15. Septuagint Greek. Selected portions of the Septuagint are studied, with the purpose of enabling the student to make use of this version in his Old Testament study, and to appreciate the value of the Septuagint as one of the sources of the New Testament Greek. First semester. Juniors. Elective. Prof. Farmer.

B. Historical:

16. The Life of Christ. In this course a thorough study is made of the life of our Lord, using as text-books the Gospel narrative as arranged in the Harmonies of Robinson (Riddle's edition of the Greek Harmony), and Stevens and Burton. Two hours weekly throughout the year. Juniors. Prof. Farmer.

17. The Apostolic Age. The aim in this course is to prepare the students for the exegetical study of the Pauline Epistles, by giving them a clear and correct idea of the development of the Christian Church under the guidance of the Apostles, as it is recorded in the Book of Acts. Three hours weekly, first semester. Middlers. Required. Prof. Riddle.

C. Exegetical:

18. Hermeneutics. This subject is presented, in a brief course of lectures, in the first semester of the Middle year. The various types of exegesis which have appeared in the history of the Church are discussed, and the hermeneutical principles which lie at the foundation of sound exegesis are presented. Six lectures. Required of Juniors. Prof. Farmer.

19. (a) The Synoptic Problem. A first-hand study of the phenomena presented by the Synoptic Gospels, with a view to forming an intelligent judgment of the relations between them. One hour weekly throughout the year. (1910-11.) Required of Juniors with advanced preparation in Greek. Prof. Farmer.

19. (b) The Fourth Gospel. A critical and exegetical study of the Fourth Gospel, for the purpose, 1st, of forming a judgment on the question of its authorship and its value as history, and, 2nd, of enabling the student to apprehend in some measure its doctrinal content. One hour weekly throughout the year. (1911-12.) Required of Juniors with advanced preparation in Greek. Prof. Farmer.

20. The Epistles of Paul. In this course the aim is two-fold: first, to train the student in sound methods of exegesis, and, second, to give him a firm grasp on the theological content of the literature considered. The introduction to each of the Epistles is given in connection with the exegetical work. Three hours weekly, second semester. Middlers. Required. Prof. Riddle.

21. The Epistle to the Hebrews. This course is a continuation of Course 20, and is elective in the Senior year. Three hours weekly, first semester. Prof. Farmer.

D. Critical:

22. Textual Criticism. The history and the leading principles of textual criticism are presented in a brief course of lectures in the first semester of the Junior year. Prof. Riddle.

23. Introduction to the Gospels. At the beginning of the first semester in the Junior year this subject is presented in lectures, in preparation for Course 15. Prof. Farmer.

24. The Canon of the New Testament. The aim in this course (lectures) is to enable the student to make independent use of the internal evidence of canonicity. Second semester. Seniors. Prof. Riddle.

BIBLICAL THEOLOGY

25. Biblical Theology of the Old Testament. A comprehensive historical study of the religious institutions, rites, and teachings of the Old Testament. The Biblical material is studied with the aid of a syllabus and reference books. Two hours weekly throughout the year. Required of Seniors and open to Graduates. Prof. Kelso.

26. Biblical Theology of the New Testament. A careful study is made of the N. T. literature with the purpose of securing a first-hand knowledge of its theological teaching. While the work consists primarily of original research in the sources, sufficient collateral reading is required to insure an acquaintance with the literature of the subject. Two hours weekly throughout the year. Seniors. Prof. Farmer.

ENGLISH BIBLE

The study of the English Bible is made prominent throughout the entire course.

27. Old Testament. Three courses are offered, in which the Revised Version, American Standard Edition, is used as a text-book: 1. Old Testament History. 2. The Prophets—Isaiah, Jeremiah, Ezekiel and the Minor Prophets. 3. The Poetical Books—Job, Proverbs, Ecclesiastes and the Song of Solomon.

28. New Testament. Every book of the New Testament is carefully read and analyzed with a view to fixing its outlines and teaching in the mind of the student.

29. Homiletics. The English Bible is carefully and comprehensively studied for several weeks in the department of Homiletics, for homiletical purposes; the object being to determine the distinctive contents of its separate parts and their relation to each other, thus securing their proper and consistent construction in preaching.



THE LIBRARY.

CHURCH HISTORY

30. The Anti-Nicene and Nicene Periods, 100 to 600 A. D. This course includes the constitution, worship, moral code, and literature of the Church, and its gradual extension in the face of the opposition of Judaism and paganism from without, and heresy from within. Union of Church and State; Monasticism; the Episcopate; Ecumenical Councils; the Pelagian Controversy. Two hours weekly throughout the year. Juniors. Required. Prof. Schaaf.

31. Mediaeval Church History, 600 to 1517 A. D.

(i) Conversion of the Barbarians; Mohammedanism; the Papacy and Empire; the Great Schism; social and clerical manners; Church Government and Worship.

(ii) Hildebrand and the Supremacy of the Papacy; the Crusades; Monasticism; the Inquisition; Scholasticism; the Sacramental system.

(iii) Boniface VIII and the decline of the Papacy; Reforming Councils; Mysticism; the Reformers before the Reformation; Renaissance. Three hours weekly, first semester. Middlers. Required. Prof. Schaaf.

32. The Reformation, 1517 to 1648. A comprehensive study of this important movement from its inception to the Peace of Westphalia. Three hours, second semester. Middlers. Required. Prof. Schaaf.

33. Modern Church History, 1648 to 1900. The issue of the Counter-Reformation; the development of modern rationalism and infidelity, and progress of such movements as Wesleyanism and beginnings of the social application of Christianity; Modern Missions; Tractarian Movement; Tendencies to Church Union. Two hours weekly throughout the year. Seniors and Graduates. Elective. Prof. Schaaf.

34. American Church History. The religious motives active in the discovery and colonization of the New World to the present state of religion in the United States. One hour weekly throughout the year. Seniors and graduates. Elective. Prof. Schaaf.

35. Symbolics. A historical and critical study of the great creeds of Christendom. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Schaaf.

36. History of Presbyterianism. (Not given 1910-11.)

The instruction in this department is given by text-book in the period of ancient Christianity, and by lectures in the mediaeval and modern periods from 600 to 1900.

Readings in the original and secondary authorities are required, and the use of maps is made prominent.

SYSTEMATIC THEOLOGY AND APOLOGETICS

37. Theology Proper. Sources of Theology; the Rule of Faith; God knowable; the method applied to the study of Systematic Theology; nature and attributes of God; the Trinity; the divinity of Christ; the Holy Spirit, His person and relation to the Father and the Son; the decrees of God. Two hours weekly, first semester; three hours, second semester. Required. Prof. Christie.

38. Apologetics. Theism and Antitheistic Theories. Text-books: Flint's "Theism" and "Antitheistic Theories". One hour weekly, first semester. Juniors. Required. Prof. Christie.

39. Anthropology, Christology and the Doctrines of Grace. Theories of the origin of man; the primitive state of man; the fall; the covenant of grace; the person of Christ; the satisfaction of Christ; theories of the atonement; the nature and extent of the atonement; intercession of Christ; kingly office; the humiliation and exaltation of Christ; effectual calling, regeneration, faith, justification, repentance, adoption and sanctification; the law; the doctrine of the last things; the state of the soul after death; the resurrection; the second advent and its concomitants. Three hours weekly throughout the year. Middlers. Required. Prof. Christie.

40. History of Christian Doctrine. Text-book and lectures. One hour weekly throughout the year. Seniors. Elective. Prof. Christie.

41. Philosophy of Religion. A thorough discussion of the problems of theism, and antitheistic theories; and a study of the theology of Ritschl. Graduates. By special arrangement. Prof. Christie.

DEPARTMENT OF PRACTICAL THEOLOGY

- . Including **Homiletics, Pastoral Theology, Elocution, Church Music, the Sacraments and Church Government.**

Homiletics:

The course in Homiletics is designed to be strictly progressive, keeping step with the work in other departments. Students are advanced from the simpler exercises to the more abstruse as they are prepared for this by their advance in exegesis and theology.

42. Hymnology. The place of Sacred Poetry in worship. Ancient Hymns. Greek and Latin Hymns. German Hymns. Psalmody. English Hymnology in its three periods. Proper Use of Hymns and Psalms in Public Worship. Text-book: Breed's "History and Use of Hymns and Hymn-Tunes." One hour weekly, first semester. Juniors. Required. Prof. Breed. (See "Church Music").

43. Public Prayer. The Nature of Prayer—Private and Public. Elements. Subjects. Materials. Prayer-Books. Errors in Public Prayer. Prayers of the Scripture. The Lord's Prayer. Lectures. Two hours per week for five weeks, second semester. Juniors. Required. Prof. Breed.

44. Public Reading of Scripture. Place of Scripture Reading in Public Worship, Scriptural Illustrations. Rules for selection and arrangement. Four comprehensive rules of Elocution. Lectures. Six exercises, second semester. Juniors. Required. Prof. Breed. (See also "Elocution").

45. Preparatory Homiletics. General survey of the Scriptures for homiletical purposes. The Scriptures as a whole. Relation of the different parts to each other. Nature of the various Covenants. The Law. The Mission of Christ. The extension of the Gospel to the Gentiles. Definition of Scripture terms commonly used in preaching. Textual Analysis for homiletical purposes. Lectures. Thirteen exercises, second semester. Juniors. Required. Prof. Breed.

46. Homiletics Proper. The Art of Securing Attention. Texts, Argument, Illustration, etc. Lectures on the Narrative Sermon, the Expository Sermon, Sermons to Children and Sermons in Courses. Text-book: Broadus' "Preparation and Delivery of Sermons". Weekly exercises in sermonizing with criticism. Two hours weekly throughout the year. Middlers. Required. Prof. Breed.

47. Sacred Rhetoric. The Art of Extemporaneous Discourse. Pulpit Manners. Style. The Philosophy of Preaching. Special Lectures on the Evangelistic Sermon. Special Sermon. Illustrated Sermon, and Doctrinal Sermon. Weekly preaching in the Chapel before the faculty, students and others. One hour weekly throughout the year. Seniors. Required. Prof. Breed.

48. Pulpit Delivery and Drill. Members of the class meet the professor in groups and are drilled individually. One hour weekly throughout the year. Elective. Prof. Breed.

49. Evangelism. Pulpit and private work. Organization of workers. Methods. Five exercises. Seniors and Graduates. Elective. Prof. Breed.

Elocution:

50. Vocal Technique. Training of the Voice. Practice of the art of Breathing. Mechanism of Speech. One hour weekly, first semester. Juniors. Required. Prof. Sleeth.

51. Oral Interpretation of the Scriptures. Reading from the platform. One hour weekly, second semester. Juniors. Required. Prof. Sleeth.

52. Speaking, with special reference to enunciation, phrasing and modulation. One hour weekly throughout the year. Middlers and Seniors. Elective. Prof. Sleeth.

Church Music:

The object of the course is primarily to instruct the student in the practical use of desirable Church Music; after that, to acquaint him, as far as is possible in a limited time, with good music in general.

53. Hymn Tunes. History, Use, Practice. Text-book: Breed's "History and Use of Hymns and Hymn-Tunes" One hour weekly, first semester. Juniors. Required. Prof. Breed and Mr. Boyd.

54. Practical Church Music. Choirs, Organs, Sunday-School Music, Special Musical Services, Congregational Music. Thorough examination of tunes in the "Hymnal". One hour weekly. Juniors, second semester; Middlers, entire year. Required. Mr. Boyd.

55. Musical Appreciation. Illustrations and Lectures. One hour weekly, first and second semesters. Seniors. Elective. Mr. Boyd.

56. In alternate years, classes in vocal sight reading and choir drill. Students who have sufficient musical experience are given opportunity for practice in choir direction or organ playing. Anthem selection and study. Open to students of all classes. Elective. Mr. Boyd.

The Cecilia Choir:

The Cecilia Choir is a mixed chorus of forty voices. It was organized by Mr. Boyd to illustrate the work of the Musical Department of the Seminary. For several years its recitals have been given in the Seminary Chapel. The scope of its work has been enlarged, and it sustains a series of services in the churches, with a view of promoting the study of sacred music and the dignity of worship. It has already become a potent factor in the religious life of the city, and is properly regarded as one of the few choruses in America which was organized for and is devoted exclusively to the study of the finest examples in the literature of Church Music. In addition to the Cecilia program, other programs are given by church choirs, solo singers, and various choral and instrumental organizations.

Poimenics:

57. Pastoral Theology. Scriptural Warrant; Nature of the Office; Functions and Duties; Revivals; The Sunday-School; Benevolences; Reforms; Catechetics; etc. One hour weekly first semester. Seniors. Prof. Breed.

58. Sunday-School Normal Work and Pedagogy. Nature of the Normal Class. Courses of Lessons. Methods. One hour weekly, second semester. Seniors and Graduates. Elective. Prof. Breed.

The Sacraments:

59. Relation of the Sacramental System to Doctrine and Polity. Various Forms. Sacraments of the Old Testament. Sacraments of the New Testament. Method of Administration. Sacramental Services and Addresses. One hour weekly, first semester. Middlers. Required. Prof. Breed.

Church Government:

60. Relation of Government to Doctrine. Various Forms. Presbyterian Law. Presbyterian Discipline. Text-book: Moore's Digest. Lectures. One hour weekly, second semester. Middlers. Required. Prof. Breed.

The following books of special reference are used in the department of Practical Theology: "History of Christian Preaching", Pattison; "The Philosophy of Preaching", Behrends; "Rhetoric, Its Theory and Practice", Phelps and Frink; "The Best Church Hymns", Benson; "The Art of Extemporaneous Speaking", Bautain; "Extemporaneous Prayer", Talling; "The Book of Common Prayer"; "Music in the History of the Western Church", Dickinson; "The Mystery of Baptism", Axtell. "Christian Sociology", Stuckenber; "Life and Labor of the People", Booth; "The Quintessence of Socialism", Schaeffle. Valuable new books are constantly being added to the library, and special additions, in large numbers, have been made on subjects related to this department, particularly Pedagogics, Bible-class Work, Sociology and Personal Evangelism.

CHRISTIAN ETHICS AND SOCIOLOGY

61a. Christian Ethics. The Theory of Morals considered constructively from the point of view of Christian Faith. Two hours weekly throughout the year. Elective. Dr. Fisher.

61b. The Social Teaching of the New Testament. This course is based upon the belief that the teaching of the New Testament, rightly interpreted and applied, affords ample guidance to the Christian Church in her efforts to meet the conditions and problems which modern society presents. After an introductory discussion of the social teaching of the Prophets and the condition and structure of society in the time of Christ,

the course takes up the teaching of Jesus as it bears upon the conditions and problems which must be met in the task of establishing the Kingdom of God upon the earth, and concludes with a study of the application of Christ's teaching to the social order of the Graeco-Roman world, as set forth in the Acts and the Epistles. One hour weekly, second semester. Seniors and Graduates. Elective. Prof. Farmer.

62. Sociology. A study of modern social problems from the standpoint of Christian Ethics. The Family; Poor Relief; Labor Problem; Liquor Problem; Immigration Problem; Negro Problem; City Missions; Settlement Work. One hour weekly throughout the year. Seniors and Graduates. Elective. Dr. Fisher.

MISSIONS AND COMPARATIVE RELIGIONS

63. Modern Missions. A study of fields and modern methods; each student is required to either read a missionary biography or investigate a missionary problem. One hour weekly, second semester. Seniors and Graduates.

64. Lectures on Missions. In addition to the instruction regularly given in the department of Church History, lectures on Missions are secured from time to time from able men who are practically familiar with the work. The students have been addressed during the past year by several returned missionaries.

65. Comparative Religions. A study of the origin and development of religion, with special investigation of Primitive Religion, Hinduism, Buddhism, Confucianism, and Islam, with regard to their bearing on Modern Missions. Two hours weekly throughout the year. Elective. Prof. Kelso. (Not given 1910-11.)

OUTLINE OF COURSE

REQUIRED STUDIES.

Junior Class.

First Semester:		Second Semester:	
	HOURS PER WEEK		HOURS PER WEEK
Hebrew	4	Hebrew	3
OT History	1	OT History	1
Life of Christ and History of NT Times	2	Life of Christ and History of NT Times	2
NT Exegesis	1	NT Exegesis	1
*NT Greek	2	*NT Greek	2
*NT Greek (elementary course)	4	*NT Greek (elementary course)	4
Church History	2	Church History	2
Apologetics	1	Apologetics	1
Theology	2	Theology	2
*Philosophy and Metaphysics	2	*Philosophy and Metaphysics	2
Practical Theology	2	Practical Theology	2
Elocution	1	Elocution	1
		Hymn Tunes	1

Middle Class

OT Exegesis	2	OT Exegesis	2
OT History	1	Canon and Text	1
NT Exegesis and Introduc- tion	3	NT Exegesis and Introduc- tion	3
Church History	3	Church History	3
Theology	3	Theology	3
Homiletics	2	Homiletics	2
Sacraments	1	Church Government	1

Senior Year.

Homiletics	1	Homiletics	1
Practical Theology	1	Sunday-School Methods and	
NT Theology	2	Pedagogics	1
OT Theology	2	NT Theology	2
		OT Theology	2

Elective Studies.

Middle Class.

Elocution	1	Elocution	1
Music	1	Music	1

Senior and Graduate Classes.

OT Exegesis	2	OT Exegesis	2
NT Exegesis	2	NT Exegesis	2
Modern Church History ...	2	Modern Church History ...	2
History of Doctrine	1	History of Doctrine	1
American Church History ..	1	American Church History ..	1
Symbolics	1	Symbolics	1
Study of Special Doctrines .	1	Study of Special Doctrines .	1
Theology of Ritschl	1	Theology of Ritschl	1
Pulpit Drill	1	Pulpit Drill	1
Christian Ethics	2	Christian Ethics	2
Sociology	1	Sociology	1
Social Teaching of NT	1	Modern Missions	1
Comparative Religions	2	Comparative Religions	2
Elocution	1	Elocution	1
Music	1	Music	1
Biblical Aramaic	1	Biblical Aramaic	1
Elementary Arabic	1	Elementary Arabic	1
" Syriac	1	" Syriac	1
" Assyrian	1	" Assyrian	1

*Courses intended for students who are inadequately prepared.

GRADUATE STUDIES

The Seminary has the right to confer the degree of Bachelor of Divinity. It will be bestowed on those students who complete a fourth year of study.

This degree will be granted under the following conditions:

- (1) The applicant must have the degree of Bachelor of Arts.
- (2) He must be a graduate of this or some other theological seminary.
- (3) He must be in residence at this Seminary at least one academic year and complete courses equivalent to twelve hours per week of regular curriculum work.

- (4) He shall be required to devote two-thirds of said time to one subject, which will be called a major, and the remainder to another subject termed a minor.

In the department of the major he shall be required to write a thesis of not less than 4,000 words. The subject of this thesis must be presented to the professor at the head of this department for approval, not later than November 15th of the academic year at the close of which the degree is to be conferred. By April 1st a type-written copy of this thesis is to be in the hands of the professor for examination. At the close of the year he shall pass a rigid examination in both major and minor subjects.

(5) Members of the senior class may receive this degree, provided that they attain rank "A" in all departments and complete the courses equivalent to such twelve hours of curriculum work, in addition to the regular curriculum, which twelve hours of work may be distributed throughout the three years' course, upon consultation with the professors. All other conditions to major and minor subjects, thesis, etc., shall be the same as for graduate students, except that in this case students must select their major and minor courses at the opening of the middle year, and give notice October 1st of that year that they expect to be candidates for this degree.

The post-graduate courses of the University of Pittsburgh are open to the students of the Seminary. The A. M. degree will be conferred on any student of the Seminary who completes graduate courses of the University requiring three hours of work a week for two years; and on account of the proximity of the University, all requirements for residence may be satisfied by those who desire the degree of Doctor of Philosophy.

FELLOWSHIP AND PRIZES

1. A fellowship paying \$500 is assigned upon graduation to that member of the senior class who has the best standing in all departments of the Seminary curriculum. It

is offered to those who take the entire course of three years in this institution. The recipient must pledge himself to a year of post-graduate study at some institution approved by the Faculty. He is required to furnish quarterly reports of his progress. The money will be paid in three equal installments on the first day of October, January and April.

2. All students reaching the grade "A" in all departments during the junior year will be entitled to a prize of \$50, which will be paid in three installments in the middle year, provided that the recipient continues to maintain the grade "A" in all departments during the middle year. Prizes of the same amount and under similar conditions will be available for seniors, but no student whose attendance is unsatisfactory will be eligible to these prizes.

LECTURESHIPS.

THE ELLIOTT LECTURESHIP. The endowment for this lectureship was raised by Prof. Robinson among the alumni and friends of the Seminary as a memorial to Prof. David Elliott, who served the institution from 1836 to 1874. Several distinguished scholars have delivered lectures on this foundation: Principal Fairburn, Prof. James Orr, Rev. B. C. Henry, D. D., Rev. J. S. Dennis, D. D., and Rev. Hugh Black, D. D.

The next course on the Elliott Foundation will be delivered by Rev. M. W. Jacobus, D.D., of Hartford Theological Seminary, during the session of 1912-13.

THE L. H. SEVERANCE MISSIONARY LECTURESHIP. This lectureship has been endowed by the generous gift of Mr. L. H. Severance, of Cleveland, Ohio. The income of this fund will be available for the session of 1911-12, and later announcement will be made of a course of missionary instruction by an expert.

FOREIGN DEPARTMENT

For several years the Seminary has provided special courses of study for students whose mother tongue is not English. The purpose of the instruction thus given is to prepare the student to take up the work of the regular Seminary curriculum as well as to fit him for Christian activity among his own countrymen settled in America. The work done in this department is *extra-curriculum*, and will not be accepted in lieu of curriculum courses in granting the Seminary diploma. At present the following tongues are represented: Bohemian, Hungarian, Italian, Ruthenian and Slovak.

INSTRUCTORS

Rev. D. E. Culley, Instructor in Hebrew.

Mr. George A. Frantz, Instructor in Greek.

Mr. James Norman Hunter, Instructor in English.

COURSES OF STUDY.

I. OLD TESTAMENT: History of the Hebrews from the age of the Patriarchs to the Roman Period; following Ottley's Short History of the Hebrews. One hour weekly throughout the year. Mr. Culley.

II. NEW TESTAMENT: An elementary course in New Testament Greek; the essentials of Greek Grammar, the acquirement of a working vocabulary and the reading of the entire Gospel of John. Four hours weekly throughout the year. Mr. Frantz.

III. ENGLISH. Higher English Grammar, English Composition and the reading of English classics. Two hours weekly throughout the year. Mr. Hunter.



WEST PARK FROM SEMINARY HALL.



THE TENNIS COURT.

THE
ALUMNI ASSOCIATION
OF THE
WESTERN THEOLOGICAL SEMINARY

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SCHEDULE OF HOURS.

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8 A. M.	Sr.		O. T. Exegesis-5 PROF. KELSO	O. T. Exegesis-11 PROF. KELSO		Church History —31, 32 PROF. SCHAFF
	Mid.	O. T. History-8 b PROF. KELSO	Hebrew-2 MR. CULLEY English MR. HUNTER	Hebrew-1 MR. CULLEY	Hebrew-2 MR. CULLEY English MR. HUNTER	
	Jr.					
9 A. M.	Sr.	Church History-33 PROF. SCHAFF	Church History-33 PROF. SCHAFF	N. T. Exegesis-21 PROF. RIDDLE	Social Teaching of N. T.-6th PROF. FARMER History of Doctrine-40 PROF. CHRISTIE	N. T. Theology-26 PROF. FARMER
	Mid.	Theology-39 PROF. CHRISTIE	O. T. Exegesis-3 MR. CULLEY	O. T. Exegesis-3 MR. CULLEY	N. T. Exegesis-20 PROF. RIDDLE	N. T. Exegesis-20 PROF. RIDDLE
	Jr.	(1st Sem.) (2nd Sem.) Hebrew-1 Music-54 MR. CULLEY MR. BOYD	Life of Christ-16 PROF. FARMER	Theology-37 PROF. CHRISTIE	Church History-30 PROF. SCHAFF	Hebrew-1 MR. CULLEY
10 A. M.	Sr.	N. T. Theology-26 PROF. FARMER	O. T. Theology-25 PROF. KELSO	Pastoral Theology —57 PROF. BREED	Homiletics-47 PROF. BREED	Church History-34 PROF. SCHAFF Pulpit Drill-48 PROF. BREED
	Mid.	Church History —31, 32 PROF. SCHAFF	Church History —31, 32 PROF. SCHAFF	Theology-39 PROF. CHRISTIE	Theology-39 PROF. CHRISTIE	Theology-39 PROF. CHRISTIE
	Jr.	O. T. History-8a PROF. KELSO	Theology-37 PROF. CHRISTIE	Church History-30 PROF. SCHAFF	Life of Christ-16 PROF. FARMER O. T. History MR. CULLEY	Synoptic Problems-19a PROF. FARMER N. T. Exegesis-14 MR. CULLEY

SCHEDULE OF HOURS.

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
11 A. M.	Sr.	N. T. Exegesis-21 PROF. RIDDLE	Sociology-62 DR. FISHER	O. T. Theology-25 PROF. KELSO	Theology-41 PROF. CHRISTIE	
	Mid.	Homiletics-46 PROF. BREED	N. T. Exegesis-20 PROF. RIDDLE	Homiletics-46 PROF. BREED	Sacraments and Church Government-40 PROF. BREED	
	Jr.	Theology-37 PROF. CHRISTIE	Homiletics-42, 45 PROF. BREED	Apologetics-38 PROF. CHRISTIE	Hebrew-1 MR. CULLEY	Homiletics-42, 45 PROF. BREED
12 M.	Sr. & Grad.	Comparative Religions-65 PROF. KELSO	Christian Ethics-61a DR. FISHER Comparative Religions-46 PROF. KELSO	Christian Ethics-61a DR. FISHER		(Elective Courses are in heavy type.)
	Jr.	Elementary Greek-13 MR. FRANTZ	Elementary Greek-13 MR. FRANTZ	Elementary Greek-13 MR. FRANTZ	Elementary Greek-13 MR. FRANTZ	
1 P. M.	Sr.				Church Music-55 MR. BOYD	
	Mid.	Elocution-52 PROF. SLEETH	Church Music-54 MR. BOYD	Elocution-52 PROF. SLEETH		
2 P. M.	Jr.	Elocution, 50, 51 PROF. SLEETH	Sight Reading and Anthems MR. BOYD			

STATISTICAL TABLES

Number of graduates holding diplomas	1,351
Number of special or partial-course students	774
Total number of matriculated students	2,125
Number of students known to be deceased	822
Number of students unknown	277
	1,099
Number of students supposed to be now living	1,026

ORDINATIONS

Presbyterian Church, U. S. A.	1,734
Presbyterian Church, U. S. (Southern Church)	3
Presbyterian Church, United	3
Presbyterian Church, Reformed	7
Presbyterian Church, Cumberland	23
Reformed Church in America (Dutch)	4
Reformed Church in United States (German)	1
Protestant Episcopal Church	11
Methodist Episcopal Church	41
Methodist Protestant Church	4
Lutheran	7
Congregationalist	14
Baptist (Regular and Free)	16
Welsh Calvinistic Methodist	2
Disciple	2
German Evangelical Association	2
United Brethren in Christ	12
Roman Catholic	2
Total number ordained	1,888
Total number unordained	237
Total number of matriculants	2,125
Foreign Missionaries	117
Professors in theological schools	38
Presidents of colleges and universities	57
Professors in colleges and universities	77
Principals of schools, or superintendents of education—county, state, etc.	56
Teachers in preparatory schools	71
Physicians, medical missionaries, etc. (M. D.)	30
Lawyers	13
Business men (non professional)	24
Doctors of Philosophy	59
Doctors of Divinity	394
Doctors of Law	28
Doctors of Letters	1
Editors	35

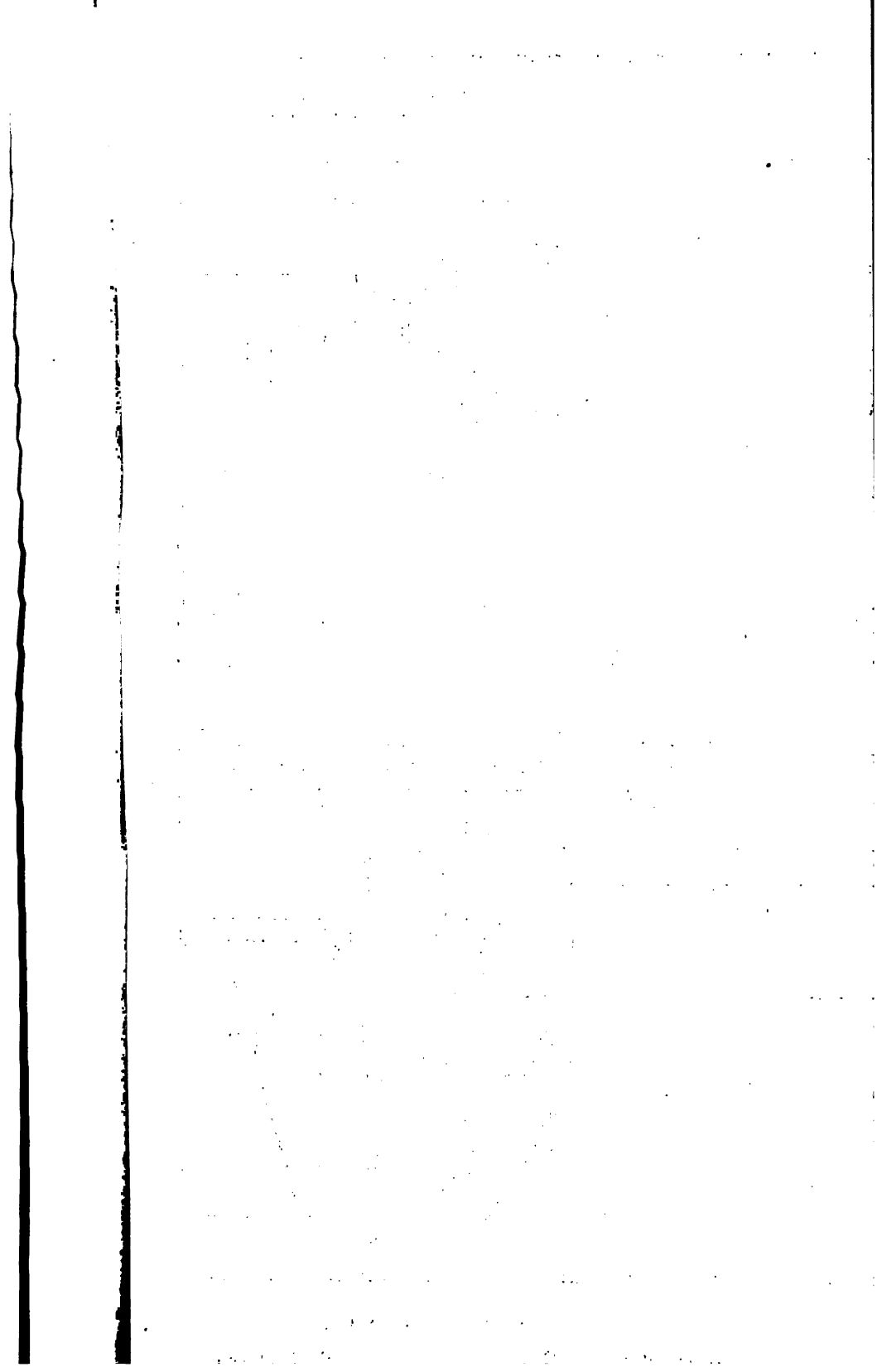
*These statistics include the class of 1910.

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Vol. VII

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1911

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No. 3.

The New Apologetic for Christianity.

REV. JESSE C. BRUCE, D. D.

Apologetic is not a popular word in our day. This is due partly to misfortune and partly to fault. To misfortune, because it has been associated with another term very unpopular, i. e., dogmatic; to fault, because it has permitted itself to be influenced too much by the spirit of dogma, and has been too often polemic.

Apart from any compromising associations, however, apologetic is a good word. For it simply means giving a reason for what one believes. So long as men believe intelligently and honestly there must be apologetic. The belief determines the apologetic. Belief is not a fixed quantity. It varies with the evidence available for its support. Evidence varies with the state of knowledge. Apologetic, then, has a history, and an interesting one. A paper could well be devoted to the history of apologetic. It is not my purpose to trace its history. In writing upon the New Apologetic I imply a comparison. The apologetic of to-day is not the same as in the past. Wherein is the difference? This is my task, to point out the difference.

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Making a very broad generalization upon the past I would say that the New Apologetic is more scientific in spirit and method. There has always been, of course, a statement made of what Christianity is. But that statement itself is to be accounted for. What influences operated to produce it? They were largely *a priori*. Distinct and powerful points of view were brought to bear upon the facts out of which was to be framed the statement of what Christianity is. The two most outstanding and masterful were Philosophy—Greek Philosophy—and ecclesiasticism—Roman polity. Now one, and now the other, has been dominant. To say this is only to state fact. It is not to impeach the intelligence nor the integrity of the past. For these two dominant points of view were held without a practical consciousness of the effect they had upon the conception and statement of what Christianity is. We look back upon the past and pronounce unfavorable judgment upon it because its statement of what Christianity is is so dogmatic, and likewise upon its apologetic, because it was an attempt to support extravagant dogmatics. I intend this broad generalization upon the past to cover the three great periods of church history, the Greek, the Roman, and the Reformation—at least the metaphysical, creed-making period, which grew out of the Reformation. Of course my generalization does not apply equally to each period. There were varying degrees of the absence of the scientific spirit and method.

The scientific spirit, as I understand it, is the desire and determination to come to the study of the sources of Christianity untrammelled by preconception of any kind; and the scientific method is to get at the original sources if possible.

So that the first, most fundamental, and most characteristic feature of the New Apologetic compared with the old is its acceptance, out and out, of the scientific spirit and method as its working principle. In theory, at least, it repudiates the right of Philosophy or ecclesiasticism, or any other similar preconception to influence it, either first, in the study of the sources from which to get the facts as a basis for a statement of what Christianity is, or, second, in the reasons with which to support such a statement.

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If you have followed me thus far, then the New Apologetic, thoroughly imbued with the scientific spirit and method, stands face to face with the sources of Christianity. What are these sources? Primarily, the Scriptures, and particularly, the New Testament Scriptures. For the purposes of this paper I shall confine myself to the New Testament.

Now the first task of the scientific handling of the New Testament is criticism. Criticism is a necessary task. For without criticism the value of the sources, and particularly, the relative value of the sources, cannot be known. The attitude toward the New Testament in the days of the Old Apologetic was peculiar. Theoretically it regarded every part of the New Testament Scriptures as on a level so far as value and authority were concerned, while practically it put certain parts, for example, Paul's writings, in the first place as an interpretation of what Christianity is and with the interpretation necessarily went the apologetic defence. The aim of the criticism which has sprung legitimately from the scientific spirit and method has been to determine the original and—so to speak—the derived sources of Christianity from a study of the records, and thus to ascertain the relative value of the facts. For example, the earlier time came to Christ through Paul. It accepted what has now become a cardinal doctrine, i. e., that *Christ is Christianity*. It got that from Paul, and from all the New Testament writers, for that matter. But while accepting the doctrine that Christ is Christianity, it got its conception of Christ from Paul.

Paul's writings are not properly a life of Christ, but an impression of Christ. So are John's and Peter's, and to an extent, the Synoptic Gospels themselves. But as compared with Paul's and John's writings, the Synoptics are more properly a life of Christ. What he was, how he lived, what he thought, how he felt, what he said, what he did, are set out. Facts and materials are given us from which to form a conception of him of our own.

Criticism has devoted itself to this important task, and has largely succeeded in re-discovering Christ for us. It has

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given us a new classification of the New Testament writings, a classification into original and derived sources as far as the life of Christ is concerned. Original, standing for the life, and derived, for inferences from that life. Criticism has pointed out differences between the New Testament writers and has presented the actual phenomena. Its scientific spirit has prevented it from hiding its eyes to these differences, and especially from hiding its eyes to serve a preconceived theory.

With these differences discovered, criticism undertakes to account for them, and does so. For example: it deals with Paul in his total historical environment, and shows the influence of the personal equation in his conception of Christ. So an essential unity is reached among New Testament writers upon the central theme, not by the suppression or distortion of fact, but by careful attention to all the facts, by accounting for differences of view, and by reaching real value through the process of determining relative values.

The scientific spirit, then, through criticism of the sources of Christianity, brings us to the life of Christ, and with it to the *self-consciousness* of Christ, as to what Christianity is, as primary, fundamental, and regulative of all New Testament teaching. So that instead of coming to Christ and Christianity through Paul, we come to Paul through Christ. Christ is Christianity, i. e., Christianity is what we find it as disclosed in the self-consciousness of Christ. And with the statement thus of what Christianity is, we have therein the regulative principle of the New Apologetic.

Christianity—like any other religion—must deal with the three great factors of existence, God, man, and the world. As disclosed in the consciousness of Christ, how does Christianity deal with these great factors of existence? God to Christ, was not the eternal one, the almighty one, the omniscient one, the absolute one, the supreme sovereign, but the Heavenly Father. Eternity, almightiness, omniscience, absoluteness, and sovereignty were transcended and absorbed and expressed in Fatherhood. They found their proper place, and full integrity, and adequate expression in Father-

The New Apologetic for Christianity.

hood. They were implied rather than expressed. In this conception of God, Christ made the ethical to take precedence of the metaphysical, and ethicised the metaphysical by the subordination which revealed the moral uses to which the metaphysical attributes were to be devoted.

Man to Christ, was a son of God; not merely a creature, but a son; not an expression of His wisdom or power, but of His personality, of His essential holiness and love; and as such made in the image of God, and capable of fellowship with God. Even if a wanderer from God, and having lost his ideal, and become weakened in moral power, he still remained a son, susceptible to divine influences and capable of being wrought upon by saving powers.

The world to Christ, was not a reality in the same sense that God and man had reality. To Him the world had a derived reality. Its end was not in itself in the same sense that God's end was in Himself, nor even in the sense that man was an end to himself. The world's explanation and justification were to be in the reciprocal relation between God and man. It was, as Fairbairn teaches, a kind of middle term between God and man; God speaks to man through it, and man responds to God through it. As respects God, the world is a theater for the revelation of His character, an instrument for the accomplishment of His purposes. As respects man, the world is a place in which to live, a school in which to be trained, whose facts are capable of taking on such semblance and bulk of reality as to obscure and displace God as a dominant ideal, and thus to test and condemn man; or, on the other hand, to furnish the opportunity of his moral victory, and the field and instruments of his higher service.

To the self-consciousness of Christ, Christianity is redemptive and remedial. God and man are out of relation. There is sin in man; the fault is with man. God cannot ignore sin; for His own sake and for man's sake He must deal with it. In dealing with sin God must be true to Himself. What He does must spring out of His nature and be in harmony with His character. It must be a revelation, a display

of what is most characteristic of God as Heavenly Father, i. e., goodness, a holy love. There must be not only tenderness, sympathy, and generosity; but, also, purity and righteousness. A price must be paid, not to anything outside of God or above God, but to God Himself. The reaction of God's holiness against sin demands something in the nature of ransom, of compensation, of satisfaction. Only the love of God can furnish it; to do so means suffering, sacrifice from God Himself.

To the self-consciousness of Christ man must be brought into right relation, as a son, to the Heavenly Father. By sympathetic moral identification he, the Son of Man, must realize actually the alienation and loss of being out of relation to the Father. He must somehow know man; He must know the cost of reconciliation to the Father. He must pay the price of obedience to the Father's will—the characteristic mark of a son. He must become the great penitent, in the sense, at least, of recognizing and bowing in acceptance of the rightfulness of the Father's protest against sin.

To the self-consciousness of Christ the world was a theater of conflict. It was to be overcome; overcome as that which, while naturally not opposed to God, yet had become the occasion of the alienation of sons from the Father; overcome by recognizing it as God's appointed means for the development of character, and by submitting to its laws and using them for the attainment of higher ends. It was to be transfigured by ever holding it in relation to higher purposes. Incarnation and atonement were fundamental and vital in the consciousness of Christ. The Father is in Him as the Son in a unique sense. For lack of better terms I would say not merely quantitative but qualitative; the Father suffering, to the end of redeeming and reconciling; man recognizing, submitting, returning to the Father; redeemed life becoming worship, fellowship, service. Such, interpreted by the self-consciousness of Christ, is Christianity, and such, according to the theory of this paper, will be the *regulative principle* of the apologetic defense of Christianity. So that, in my judgment, the primary and main interest and task of

The New Apologetic for Christianity.

Christianity is not in the construction of an apologetic, but in the statement of what Christianity, according to Christ, is. For when that is done, and, to the extent that it is rightly done, the need of apologetic at all, and particularly the kind of apologetic, will be largely settled. It was said of Daniel Webster that his statement of the facts in a case was itself a powerful argument. So I believe as to Christianity; and the history of apologetic will sustain this position. For the closer we have come to Christ's own conception of Christianity the more readily has it commended itself to the comprehensive reason of men, intellectual, moral, social.

As the conception and statement of what Christianity is has not been a fixed, but a variable quantity—so has apologetic. Every generation has had its own conception and statement of what Christianity is, as it had a right to have and was in duty bound to have, and with that its corresponding apologetic. Moreover, the conception, statement, and apologetic turned upon the state of knowledge of the time. So must it be to-day. The spirit, the attitude of our day is practical rather than speculative, so that the question it asks of Christianity is, What is it worth? What can it do to meet the needs of men? What answer does it make to the demands of man's being—intellectual, moral, social?

As to God—Christ being Christianity—He is the heavenly Father and therefore, a person, ethical, social. Religion, therefore, in its whole content and in all its aspects, is a matter of personal relations. It is not primarily a creed, but a life, the interplay of kindred spirits, and is creed only secondarily, to the extent that as dogma it expresses the reality of life, of spirit activities; ethical, in that it has to do with character, the fulfilment of mutual obligations of righteousness; social, in that it is comprehensive of the well being of all, and responds with sympathy and helpful service. This conception of God is to be construed with all those matters which have constituted problems, with revelation in which God speaks to man, and inspiration in which man is qualified to hear God speak, and then as a result, himself speak for God. The old conception so thought of personal relation-

ship as to make God transcendent, practically exhaustive and exclusive of His relation to man, and thus missing, or at least minifying, God immanent. The newer knowledge reverses the emphasis and finds in God immanent a better realization of what is most vital in reciprocal personal relationship, so that God speaking is not so objective, material, and mechanical a process. And man inspired, qualified to hear, speaks for God in response to the touch of God which has brought man into an experience. Not so much, as in the old conception, of the dictation of a message or the handing over of a message, but the impress of the divine spirit upon the human, on the one hand; and upon the other, the consciousness of an elevation of spirit, of being lifted above one's self, of intuition, insight, vision of new, high, and large things.

As to miracle, in which the supernatural is brought to view more concretely, several things are to be said: First, Christ acted upon the principle of parsimony. He wrought as few miracles as possible, and when the record is carefully weighed, surprisingly few. Second, as in the story of the temptation, properly viewed as enacted within the soul of Christ rather than upon the objective theater of the material world, an experience rather than a transaction, Christ most emphatically declared His attitude toward nature. To the challenge of the tempter, "If thou be the Son of God, command that these stones be made bread", He replied, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God", in which he declined to break through the natural order of things and use what he impliedly claimed to possess, i. e., supernatural power, for selfish ends. Third, He announced the doctrine that all His powers were to be exercised in absolute subordination to ethical ends, so that when it comes to the construing of Christianity in relation to what is called science, we must take Christ's own attitude, i. e., that the natural order is to be held in the highest respect, because God's order; not in any sense to be touched unless ethical demands justify it. And as to whether there be such ethical demand, Christ's self-consciousness must decide, and the results of that de-

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cision as they may effect the natural order become a question of evidence.

Science to-day has spiritualized, so to speak, its conception of the material world. It now speaks of matter in its last analysis as force. It is also more modest as to its jurisdiction, the range, comprehensiveness, and exhaustiveness of its search into nature. It now is willing to concede that there may be forces, not only in heaven, but, also, upon earth, not dreamed of in its philosophy. This leaves possible room for the play of higher forces. Take for example the alleged fact of the bodily resurrection of Christ, apparently held as fact by the New Testament writers, and concrete fact. If a fact in the apparently New Testament sense, then the whole question of the natural and the supernatural is in issue. Now, according to the record, what was Christ's own attitude to the resurrection? To the disciples on the road to Emmaus on the afternoon of the resurrection He made it plain that the resurrection was in response to a supreme ethical and spiritual demand; not simply in order that certain Old Testament Scripture should be fulfilled as a mere matter of fulfilment; but that the divine righteousness, contained in those Scriptures as the expression of the will of God, although, it may be, largely outside the consciousness of the old writers as to the real meaning, might come to pass. So that if we consult the consciousness of Christ upon this fact of the resurrection, which, as I have said, raises most concretely the whole matter of the natural and the supernatural, we shall find that as to the attitude of science, it holds the rational and favorable position of being a question of evidence. No *a priori* dogma of the absoluteness and exclusiveness of the natural order can fatally prejudice the fact of the resurrection. Instead Christian Apology comes into the field with full right to present its evidence to support the fact, offering as of vital importance in investigating the question of fact its congruity with a supreme ethical and spiritual demand, "ought not Christ to suffer these things and to enter (*thus* I may add) into His glory?"

We have said the spirit of our times demands to know

what Christianity offers for the needs of men. So, not only man's reason, intellectual and moral, but also his social nature, is to be considered. If Christ is Christianity, does Christianity have a social message to the world? Certainly, and the pity is that we have been so long finding it out. But, thank God, we are at last beginning, I emphasize the word beginning, to find it out. And let us not forget that this discovery is to be credited largely to criticism which has brought us back to the sources of Christianity. We are now no less than amazed at how much the social aspects of Christianity engaged the attention and entered into the work and teaching of Christ. Look at what a splendid literature upon this subject has sprung up in recent years! It is not necessary for me to enter more fully into the discussion of the social message of Christianity, but only to say this, that the more closely Christianity grasps Christ's own thought and spirit at this point, the more easy will the apologetic for our time be made.

There is one thing more, the question of authority in religion—a historic and vexed question. Along the line of the argument of this paper I think we have reached a satisfactory answer. The seat of authority in religion is not in the Church, not in the Scriptures as the record of a revelation of God, but in Christ. In the self-consciousness of the Christ of history, as that self-consciousness projects itself as an activity of personality into the consciousness of man, eliciting a response of recognition and acceptance of that which is adapted to and fully meets the needs of the whole man, intellectual, moral, social.

These, then, are our conclusions. 1. Our age must have its own apologetic for Christianity, and this without reflection upon the intelligence or integrity of the past. 2. Apologetic for Christianity must have a principle of construction. That principle is the prior statement of what Christianity is. 3. Such statement must rest upon the self-consciousness of Christ. 4. Such a statement wrought out in the spirit and according to the methods of science, will make the task of apologetic easier, on the ground that Christ

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when exhibited as He really was and is, commends Himself to the best in man. 5. Our greatest recent apologetic writers have accepted this point of view. For example, Drs. A. B. Bruce and Fairbairn, and notably Dr. W. N. Clark in his latest book, "The Christian Doctrine of God". And greater than all, the Epistle to the Hebrews, a masterpiece of apologetic writing in which the greatness of Christ, His transcendent greatness, as compared with all the great factors of history and of human interest, the angels, the prophets, Moses, and Aaron, is exhibited with the view to show His adaptation to the needs, yea to all the needs of men.

Crafton, Pa.

The Nippur Version of the Flood Narrative.

REV. FRANK H. RIDGLEY.

That the Biblical Narrative of the Flood is not an isolated phenomenon in human literature, is a fact which has long been recognized. Interest has swung from the study of the problem of the universal appearance of such a tradition among the scattered races of men, to the more absorbing problem of the relation of the Biblical narrative to that one which has come down to us through Assyrian and Babylonian channels.

Fragments of this narrative have long been known through references of early writers (Josephus, Eusebius, etc.) to the account of the Chaldean historian, Berosus, who wrote about 280 B. C. But it was not till the vast stores of Assyrian inscriptions were brought to the light that students could be sure that this narrative was not a mere reflection of the Biblical account. Modern Assyriology, however, has given us the ancient Babylonian legend almost in its entirety, and in several different versions.

This Babylonian tradition comes to us as the eleventh chapter of a great semi-religious poem, commonly called the *Gilgamesh-Epic*. This epic is written upon twelve clay tablets, in the strange cuneiform script of the ancient Sumerians, and in the Assyrian language. It records the adventures of Gilgamesh, a semi-divine personality who is searching for eternal life. The eleventh tablet records his interview with one Ut-napishtim, who had attained to immortality after having been rescued from a devastating deluge through the help of the god Ea. A detailed account of the flood is given, with its well known parallels with the Biblical narrative.

Of this Babylonian account three versions are generally mentioned.

The Nippur Version of the Flood Narrative.

1. The first, announced to the world Dec. 3rd, 1872, by its discoverer, George Smith, of the British Museum, appears in two Assyrian copies from Babylonian originals. They come from the library of Ashurbanipal (who reigned in Ninevah from 668 to 626 B. C., about the time of Manasseh and Josiah of Judah), and are the most nearly perfect copies.

2. Another version comes from the same period, but with a very much marred and slightly different text.

3. A third version is found on a very defective tablet which was presented at the Eleventh International Congress of Orientalists (Sept., 1897) by Scheil, and which dates according to Jastrow¹ from the days of Hammurabi. Clay dates it about 2000 B. C.² and Hilprecht puts it in the year 1868 B. C. It is now in the collection of J. Pierpont Morgan, in New York City.

The whole Biblical and scholarly world has been interested during the past year in the announcement of the appearance of another fragment of the Flood narrative, for which its discoverer claims an even greater antiquity, and a revolutionizing force in Biblical criticism.

From the vast stores of the yet unopened treasures of the University of Pennsylvania collection from Nippur, the ancient religious center of Babylonia, toward the end of October, 1909, Prof. H. V. Hilprecht extracted a clay tablet upon which he noticed the word *a-bu-bi*, a form of the common Assyrian word for a "flood". The fragment is an irregular piece of unbaked clay, about $2\frac{3}{4}$ inches long, by $2\frac{3}{8}$ inches wide, and $\frac{7}{8}$ inches thick. Prof. Hilprecht has transliterated the cuneiform script, and then translated it as follows (the words in brackets being his own additions required by his conception of the context):—

2. ... (the confines of heaven and earth) I will loosen,
3. ... (a deluge I will make, and) it shall sweep away all men together;
4. ... (but thou seek) life before the deluge cometh forth;

1 Religion of Babylonia and Assyria, p. 507, note.

2 Light on the Bible from Babel, p. 86.

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5. ... (For over all living beings), as many as there are, I will bring overthrow, destruction, annihilation.
6. Build a great ship and
7. total height shall be its structure.
8. it shall be a house-boat carrying what has been saved of life.
9. with a strong deck cover (it).
10. ... (The ship) which thou shalt make,
11. ... (into it bring) the beasts of the field, the birds of heaven,
12. ... (and the creeping things, two of everything) instead of a number,
13. and the family....

In a publication dated March 2nd, 1910¹ Prof. Hilprecht discusses his discovery, and presents evidence that his tablet comes from the reign of Rim-Sin, or about 2100 B. C., and so he says: "it had been inscribed more than 600 years before the time generally assigned to Moses, and in fact even some time before the Patriarch Abraham rescued Lot from the hands of Amraphel of Shinar and Chedorlaomer of Elam" (p. 34). He also points out what he regards as evidence that in this record we have parallels to those portions of the Biblical narratives which are commonly regarded by critics as among the latest sources of the books of the Pentateuch, and therefore he thinks he has a clear argument for the greater antiquity of these portions, and he sets forth his discovery as a revolutionary factor in support of traditional views regarding the O. T. Scriptures.

Both of his deductions have been severely criticised by American and Continental scholars. Prof. Clay, now of Yale, not only questioned the accuracy of the transcription, the trustworthiness of the translation and the justice of the interpolations, but, from a close acquaintance with Assyrian in all its forms, he argues against the date assigned by Prof. Hilprecht, bringing it down to

¹ The Earliest Version of the Babylonian Deluge Story and the Temple Library of Nippur, published by the University of Pa., 1910.

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1700-1400 B. C., probably about the time of Moses, and so several centuries later than the Scheil tablet¹.

Prof. Barton of Bryn Mawr follows a similar line of criticism, and concludes: "A scientific investigation of the tablet points conclusively, therefore, to a date in the Cassite Period. Père Scheil's fragment, dated in the reign of a First Dynasty king, is accordingly some centuries older"².

Prince and Vanderburgh reach the conclusion that the date of Hilprecht is "denied by the general style of the cuneiform characters in which it written, which are quite late Babylonian"³.

In a German version of his publication⁴, Prof. Hilprecht omits some matters regarding the Temple Library, and uses the space in meeting the attacks of his critics. The success of his attempt does not appeal to one as being uniform throughout.

In regard to the date, a careful survey of the problem as presented by Prof. Hilprecht and his critics, both friendly and antagonistic, leads to the conclusion that Pinches was fair in his early judgment that Prof. Hilprecht's opinion is "worthy of respect"⁵. Kittel does not question his dating,⁶ and while Sayce was at first quite conservative,⁷ under the influence of the argument of the German version, he comes out strongly for Hilprecht's date⁸. So Pinches, under the same influence, says, "the fragment would seem certainly to belong to the period to which Professor Hilprecht assigns it"⁹. While we may agree with Barton¹⁰ that "In reality in so fragmentary a text we are groping in the dark", yet it seems safe to follow Prof. Hilprecht in dating this fragment about 2100 B. C.

But after all, the dating of this tablet is a minor question, and is only of more than mere antiquarian import if

1 Phila. Evening Bulletin, April 16, 1910.

2 Expository Times, Aug., 1910, p. 507.

3 The Amer. Jour. of Sem. Lang. and Lit., July, 1910, p. 304.

4 Der neue Fund zur Sintflutgeschichte aus der Tempelbibliothek von Nippur, von H. V. Hilprecht, Hinrichs, Leipzig, 1910.

5 E. T., July, 1910.

6 Theologisches Literaturblatt, Leipzig, May 27, 1910.

7 E. T., July, 1910.

8 E. T., Oct., 1910.

9 E. T., Nov., 1910, p. 89.

10 E. T., Nov., 1910, p. 90.

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Prof. Hilprecht's emphasis upon the relation of his narrative to the Biblical one can be maintained. And here we feel that he has gone astray. To quote the substance of a remark of Dr. Kittel's in this connection, "the enthusiasm of the discoverer has outrun the judgment of the scholar".

While the natural inference is that the general background of this account is the common Semitic polytheism of the better known Babylonian versions, yet it may be permitted to follow the discoverer in deducing from no apparent change of person in the fragment preserved, that one and the same deity brought the flood and provided the way of escape. But it is doubtless too much to say, "Here then, as in the Biblical Version, the Lord of the Universe himself both causes the Deluge and saves Noah from destruction by warning him and ordering the construction of an ark" (p. 63), yet we do not wonder that Hommel thinks, "In this fact lies the great significance of the new find in the history of religion"¹.

By a certain trustworthy instinct of criticism Prof. Hilprecht has recognized this relation to the simpler and more dignified presentation of the Biblical narrative. But when we find him building upon this intangible basis a theory of relation to the Biblical narrative which assumes to overturn completely the common documentary and development hypothesis of the formation of the Pentateuch, we feel he should be very sure of his ground. He sums up his position thus: "the Nippur version of the divine announcement of a great flood and the command to build the ark... agrees most remarkably with the Biblical story in very essential details both as to contents and language. Moreover, we observe in particular that this agreement . . . affects that part of the Pentateuch (Gen. 6:13-20, 7:11) which Old Testament critics style P. (=Priestly Code) and generally regard as having been 'compiled in Babylonia about 500 B. C.' " (p. 58f.)

In the German version, Prof. Hilprecht adds a long section (pp. 49-55), defending this relation to P, and sums up

1 E. T., May, 1910, p. 369b.

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(p. 53) under six points, (1) The order of the instructions in lines 6-10 is the same as in Gen. 6:14-16. (2) The height stands as last in the dimensions in both, cf. line 7 with Gen. 6:15. (3) The simplicity of the command to make the roof in line 9 and Gen. 6:16. (4) Line 12 and Gen. 6:20 have the characteristic word *min* in the same connection. (5) Only here and in the Biblical story (P and J) are birds expressly mentioned. (6) Only in the Nippur version and P (6:13 or 6:17) is the heaping up of terms for destruction found. All the other points can be passed by unnoticed as immaterial in comparison with the one regarding the use of *min* in line 12. In this line appear four signs which Hilprecht reads as *ku-um-mi-ni*. Assuming *mini* to be from the common Semitic root meaning "to number," and taking *kûm* for a preposition, he falls back upon the Biblical narrative, and completes the phrase to read "(and the creeping things, two of every-thing) instead of a number". It will be noticed that *kûm mini* is here made a substitute for the Hebrew phrase *lminêhû*, Gen. 6:20, 7:14, which is usually translated "according to its kind", cf. Gen. 1:21ff. The origin of this Hebrew word is obscure. Delitzsch once thought it had come from the root common to the Semitic dialects, and "simply means number, a meaning which fits admirably wherever the word occurs" in the O. T. This expression is quoted without mention of the fact that the German scholar later freely gives up this supposition¹. Hilprecht, while acknowledging in the German (p. 55) that the meaning of the preposition is at least different in Gen. 1, still clings to his interpretation for chapters 6 and 7.

The great mass of criticism is against Hilprecht in this. While Hommel seems to follow the judgment of Hilprecht², of course Clay and Barton strongly oppose. Kittel thinks that Hilprecht's translation raises no slight problems, and that to apply his interpretation to Gen. 6:20 will prove

1 Prolegomena eines neuen Hebräisch-Aramäischen Wörterbuchs zum A. T., p. 143f.
2 E. T., May, 1910.

rather difficult¹. Pinches seems to accept his reading, but does not discuss his inferences². Marti thinks that at best Hilprecht can only maintain his rendering "number", but that he must treat the preposition as he does in Gen. 1. But Marti himself doubts the meaning "number"³. Of this 12th line, Prince and Vanderburgh say, "Hilprecht has certainly here permitted his desire to establish a perfect parallelism between this inscription and the biblical narrative to obscure his better judgment"⁴. They suggest the translation, "habitation of a number", a rendering which Barton takes up⁵.

One would be disposed to think that Prof. Hilprecht is right in reading his signs as *mini*, and rendering the word as some form of the root meaning "to number". *Kûm* may be a preposition or a noun. But this fragmentary line, according to his own theory (pp. 36, 56, and again in the German p. 44) only a fraction of two-thirds of its original length, should have been the last place for him so flagrantly to disregard his own warning, "Owing to the very fragmentary condition of the Nippur tablet, we have to be especially careful in our interpretation of its inscription and in drawing parallels between it and other similar versions" (63). In the most important element of his argument for the relation of the Nippur version to the P portions of the Biblical narrative, he fails to convince us of unprejudiced criticism and wise judgment, and so we pass over in indifference his minor points of contact.

Prince and Vanderburgh in the article quoted, believe that this tablet "has all appearance of being a supplement to, and in some details a variant from the Deluge account in the *Nimrodepôs*, and viewed in this light, it can be studied with profit". Probably Marti is more nearly correct in suggesting that it may be "an abbreviated summary of the old Babylonian Flood narrative". If there are some elements closer

1 Theol. Literaturblatt, May 27, 1910.

2 E. T., May, 1910.

3 Zeitsch. für A. T. Wissenschaft, xxx, Heft 4, p. 298ff.

4 Amer. Jour. S. L. & L., July, 1910, p. 307.

5 E. T., Nov., 1910.

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to P than to J, nothing is gained further than the position maintained by Kittel, to whom Hilprecht refers at this point, that in P we have elements which must have belonged to the earliest traditions of Israel¹. F. W. Woods, in his article on the "Flood" in H. B. D., says, "It is, however, quite possible that if several variations of the story were, as is probable, current, some few particulars in the Bible story may be actually more original than in the Accadian version". Jastrow assigns the Babylonian story certainly to a period earlier than Hammurabi, and McCurdy in "Hist. Proph. and Mon." III., p. 37, thinks that "Possibly there was at one time a body of common north Semitic popular traditions". Dr. Clay has taken up and modified this idea in his "Amurru, the Home of the Northern Semites", and attempts to show that "it seems reasonably certain that the Western Semites who emigrated to Babylonia carried their tradition with them to that land, which in time combined with the Sumerian, resulting in the production discovered in the library of Ashurbanipal" (53-54). All this might justify Hilprecht in pointing to the time of Abraham as the period when this story could most easily have come into the current of Israelite tradition. But Sayce goes to an extreme by adding to this statement, "I am one with him in holding that the Babylonian story of the Deluge . . . was known to the Hebrews before the Mosaic age"², the further judgment that "Prof. Hilprecht makes good another point, that the relationship between the newly-discovered story of the Deluge and the Biblical account is so close as to show that the latter must have been derived from it, and that consequently we are justified in referring the Biblical account, so far as the form is concerned, to the age of Abraham"³. And it does not in any case follow that P, while making use of very old material, is itself necessarily an early source, a position expressly repudiated by Kittel, who makes P, "at least taken as a whole, constitute the latest strata of legislation"⁴.

¹ *Alttestamentliche Wissenschaft*, p. 12f.

² *E. T.*, July.

³ *E. T.*, Oct., p. 45.

⁴ *Alt. Wiss.*, p. 61.

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That we have here a real Deluge story seems clear, and that it confirms the general view of the antiquity of the tradition is true, but it cannot be justly brought in as a determining factor in the literary problem involved in the question of the date and composition of the so-called Priestly portions of the Biblical narrative.

Two bi-products of the study of this tablet are not without interest to the O. T. student. In the 9th line occurs a clause which Hilprecht translates "with a strong deck cover it". This he thinks throws light upon the difficult Hebrew word *zohar*, usually rendered "window". Both the Hebrew and the Assyrian words may be translated "roof", and a passage in J. (Gen. 8:13) seems to substantiate this: "and Noah removed the covering of the ark". Of course it must not be overlooked that Hilprecht was not the first to make this suggestion. The Handwörterbuch of Buhl gives the familiar interpretation "light" or "window", but refers back to Arabic and Assyrian roots having the sense of "roof" or "back". B. B. & D. Lexicon calls attention to a similar word in the Tel el Amarna Tablets, *su'ru* or *širu*, which appears some eleven times in those edited by Winckler in Schader's Keilinschriftliche Bibliothek, vol. 2.

This roofed boat is described according to Hilprecht as a "house-boat". He thinks this justifies the use in the Hebrew of the Egyptian loan word *têbâh*, "ark", originally meaning "box, chest, coffin", an essential part of which is its lid or cover (55)". Pinches¹ accepts this interference, and Sayce² calls attention to the fact that *têbâh*, is found in the Tel el Amarna Tablets under the form of *tabâti*, which is used of "boxes" in which cosmetics were kept³. It is certainly an interesting question how this Egyptian word meaning "box" came into P, presumably a post-exilic writer, making use of Assyrian documents which merely mention a roofed "house-boat".

Our study of this interesting tablet convinces us that a valuable discovery has been made, and we join with those

¹ E. T., May, p. 366.

² E. T., Oct., p. 45.

³ cf. Schrader Kell, Bib. V. 1, tablet 16, line 44, and tablet 22, line 65.

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who would encourage the University of Pennsylvania, and all similar investigators, to continue their search for Assyrian and Babylonian monuments of the past, and to prosecute diligently their study of the vast stores already uncovered by the spade, but not yet brought to the light of scholarly investigation. To quote Dr. Kittel: "We have to do with a discovery of the highest import, for which warmest thanks is due to Hilprecht. . . . This much the fragment clearly reveals: we have before us a very old and thoroughly distinct Flood Narrative. And further: the fragment presupposes an entire narrative. It is therefore in itself a lively appeal, which imperatively demands that there be no rest until the remainder is also found—be it in Philadelphia, be it in Nippur".

SPECIAL NOTE.

The excitement over this interesting find has naturally subsided somewhat. One of the few recent studies is to be found under the name of Jacob Hoschander in the Jan., 1911, number of "The Jewish Quarterly Review". The writer says, "Concerning the age of this fragment, palæographically it may belong to an old Babylonian period, probably to the date assigned it by Hilprecht. But the assertion ought not have been made with absolute certainty . . .". But in any case, he adds, "The scribe did not invent this story, even if it was written in the Cassite period, but more likely copied it from another tablet, as we know that the version published by Father Schell, dated at the time of Ammi-zaduga, was copied from another tablet". Rejecting Hilprecht's interpretation of line 12, he substitutes an interesting, but, we feel, equally fanciful one.

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The Message of Tolstoi.

REV. FRANK ORR JOHNSTON.

The mysterious disappearance of the aged Tolstoi from his home in Yasnaya Polyana, the pathetic despair of the Countess, his wife, culminating in her attempt to commit suicide in the river near their estate, the discovery of the presence of the voluntary exile in the ancient cloister of Shamardino, and his subsequent flight toward the Tolstoyan Colony on the shores of the Black Sea, his illness on the way, his persistent refusal to return to the luxuries of civilization, and his death at the little way-station of Astapova—all these events of recent occurrence center the attention of the whole civilized world once more upon the most striking personality of modern times.

The career of Tolstoi may be summed up in a very few words. Born in 1828, while the late century was still young, he spent his childhood days on his father's ancestral estates at Yasnaya Polyana, a village not far from Moscow. The son of a Russian nobleman, he was brought up as others of his class to look forward to a career in the army, the government, the university, or in some calling befitting the traditions of a gentleman.

He entered the University of Kazan—where he applied himself with no great distinction to the study of law and languages—leaving the University without taking his degree. At the age of twenty-three he saw service with the Russian Army in the Caucasus. A little later the Crimean war with the prolonged siege and defence of Sebastopol not only gave him the chance of rapid promotion to the position of Commander of a Battery but furnished him with the materials for his first literary success. His graphic word

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pictures of Sebastopol and his stories of military life in the Caucasus were so vivid and realistic that they brought him instant recognition as an original literary genius of splendid promise. The success of these first attempts decided him to devote his life to the field of literature. He left the army for St. Petersburg, where he was received at the age of twenty-six into the coterie of famous Russian authors, on terms of flattering equality. He vindicated the justice of this early estimate by the high quality of his subsequent work.

From 1859 to 1862 he tried to introduce a new system of education for the Russian peasants at his birthplace. This system was based on the ideas of Rousseau's "Emile",—that is, to teach things naturally—by object lessons,—by appealing to nature,—and came to grief without a fair trial because of the suspicions entertained by a reactionary government.

At thirty-four he married the daughter of a physician. She was then seventeen, much his junior in years, but they settled down on the ancestral estate at Yasnaya Polyana, where they have lived together very happily nearly half a century, in the spirit of that famous epigram of Carlyle about his first meeting with John Sterling, "that they did very well together arguing copiously, but except in opinion not disagreeing."

Tolstoi, dying at eighty-two, is far and away the most commanding literary genius of the century. It may be a question how much of the work—whose bare summary of names takes the catalogue of the British Museum forty pages to record—will survive the verdict of time.

Sex, education, religion, art, political economy, sociology, ethics, theology, militarism—our own versatile ex-President has not advised the race on a greater variety of subjects. Out of all these volumes the public favor seems to rest with approval upon a few unquestioned masterpieces of his earlier authorship,—his short stories of Russian military life—and among his larger volumes "Anna Karenina" and the famous epic of Russian heroism in the Napoleonic Period, "War and Peace."

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It is acknowledged by critics of the first rank that Tolstoi combines two qualities rarely found except in the very greatest writers. Edmund Gosse, a critic by no means blind to Tolstoi's faults, calls attention to the marvelous exactitude for detail, which makes every character stand forth with the exquisite precision and clearness of the miniature painting. Whether the character be the officer gambling at the card table, or the peasant in the field whetting his scythe, or the Emperor in his tent dictating his dispatches, he acts and speaks as you instinctively feel he would act and speak in real life. This fidelity to detail is coupled with a power of setting before you the vast sweep of a colossal canvas. In such a book as "Peace and War", all the immensity of Russia with its boundless plains passes in an endless panorama before your vision: the individual men, the individual scenes, life-like and convincing,—yet the real hero not a single man, but the spirit of a far-stretching, living, pulsating empire.

It is not, however, Tolstoi, the Artist, that arrests the attention of the world, but Tolstoi, the Prophet, the Interpreter of Life. The world may not heed that intense vibrant voice with its note of passionate earnestness and entreaty, but it stops and listens. "I cannot remain silent," says the voice. "If your reason tells you it is foolish to kill and hack to pieces your fellowmen at the order of a uniformed numskull, do not go." Russia goes on with the war against Japan; the bureaucracy turns deaf ears to the appeal to cease from legalized butchery—but a million peasants have heard that voice.

If a man wholly sincere, wholly in earnest, wholly consecrated to an ideal, declares that he has found the key to the mystery of life, the world, while it smiles incredulously, cannot but pause a moment to hear what this new prophet has to say. I am not speaking of war in particular, but of life. What message has this man as to the mystery of life? At the age of fifty Tolstoi tells us he found the key. For thirty-five years, he declares,—that is, from childhood—he had been a Nihilist, not in the political sense but the religious. He believed in some kind of God,—or rather "he did not deny the existence of God,—yet he did not have any but

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the most confused and undefined faith in something, he knew not what". He was practically an agnostic, a skeptic.

He is like John Bunyan, very severe—perhaps morbidly severe—on his youthful derelictions. "I put men to death in war; I fought duels to slay others; I lost at cards, wasted my substance wrung from the sweat of peasants; rioted with loose women, and deceived men. Lying, robbing, adultery of all kinds, drunkenness, violence, murder. There was not one crime which I did not commit, and yet I was none the less considered by my equals a comparatively moral man".

He pictures his subsequent career with similar scathing invective, showing that while he was utterly without noble aspirations, even his literary activities were essentially selfish. He wrote, not because he had anything to teach the world, but to earn money, fame, applause. When his better self would crop out occasionally and ask, "What is life?" he would stifle the voice—with intenser application to his work. These questionings, however, would not down. "If death ends all,—and it will come to me as inevitably as to all others,—Why do I occupy myself with my estate? Why do I educate my son? Why do I write books? What if I should become more famous than Gogol, Pushkin, Shakespeare, Moliere, than all the writers of the world,—Well, and what then? . . . What is life anyhow, for me, for my friends, for the world? Sooner or later death, then oblivion, stench and worms. It all comes to that in the end. A stupid delusion, this intoxication with life. When we become sober, we awake, we know it to be nothing". The desire to commit suicide haunts him. "Here was I, a man not yet in his fiftieth year, with loving and beloved wife, good children, and large estate, vigorous of body and mind, blessed with prosperity, fame, all that heart could wish of the good things of this life. Yet miserably unhappy; hiding away a cord to avoid being tempted to hang myself by it to the transom, between the closets of my room where I undressed alone every evening. Afraid to go hunting with a gun because it offered too easy a way of getting rid of life".

He goes to Science with the question. "Why do I live?"

Science answers, "I do not know". He goes to Philosophy. In her contradictory speculations, he receives the same answer. "Why do I live?" "I do not know". At last he gets the clue. He must seek the answer not in Reason—not in the intellect—but in life itself. "Suppose a beggar comes to a house and asks help, and he is told to work a handle up and down. It is evident he must obey. He must work the handle. If, without speculation, he does as he is ordered, he will find that the handle works a pump, the pump draws up water, and the water flows over garden beds. He will be passed from this to other labors and he will not only eat the fruits of the garden, but will understand better and better the arrangements of the master of the house.... But we, wise men that we are, seat ourselves in a circle, to argue why we should move the handle. Perhaps there is no master after all. Therefore, as we are hungry and naked, let us make way with ourselves.... A voice seemed to cry within me, Seek God in life. Live to seek God, and life will not be without God. God is life. This is He, without whom there is no life. To know God and to live are one. God is Life. Thus was I saved from self-murder.... I returned to faith in that will which brought me into being and which required something of me. I renounced the life of our class, —these parasites with their superficial luxuries which hide the meaning of life. And I turned to the life of the simple laboring classes who understand, however unconsciously, the real meaning of life, to live in accord with God's word, to be humble, meek, self-denying and to labor."

Here then you have the essence of Tolstoi's creed—
• Obey these laws and you find peace. These laws are five in number and are proclaimed by Jesus.

1. "Be not angry with thy brother". That is, live at peace with all men; regard anger as unjustifiable under any circumstances.

2. "Never even in imagination approach any woman save her to whom you have been united. Divorce and taking of another woman are forbidden." This command Tolstoi

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interprets as unconditional and sweeping, and thus one of the chief causes of lust and debauchery would cease.

3. "Swear not." Tolstoi would apply this to all oaths—those to government not excepted. The oath of allegiance is in his view indispensable to that curse of modern civilization,—militarism and war.

4. "Resist not evil." The church has explained away the plain common-sense meaning of the words of Jesus. "You can never suppress force with force, evil with evil, violence with violence. To abolish evil, cease to do evil yourself. Return kindness for injury, love for hatred. If struck, turn the other cheek. You have tried penitentiaries, jails, guillotines, and failed. Now try Christ's way,—non-resistance."

5. "Love everyone without reference to nationality." The word "enemy" to the Jew meant foreigner. Jesus' command to love enemies means that the false distinction between compatriot and foreigner should cease. Obedience to these commands will bring about Heaven not in a future life, but here and now.

To live in harmony with these rules Tolstoi has unquestionably tried with all the passionate sincerity of his nature. To sneer at his self-imposed poverty as affectation, and insinuate that the making over of his property to his wife was an easy way to acquire the reputation of a martyrdom without incurring its penalty, is a wholly indefensible theory—contradicted alike by the testimony of his acquaintances and the whole tenor of his character. Those who knew Tolstoi, vouch for the fact that he would have given away all his possessions without a moment's hesitation had his wife not pleaded his age and her own helplessness.

It is easy to point out the limitations of Tolstoi's views; Jean Jacques Rousseau peers at us over his shoulder in the naïve trust in the natural goodness of the peasant when uncorrupted by civilization.

(a) Tolstoi's violent antipathy toward almost all forms of government activity, would if gratified reduce Russia to a farm dotted over with villages, and would annihilate the complex civilization of the great centers of trade and commerce.

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(b) His doctrines of non-resistance and refusal to take the oath of allegiance would mean the end of the modern state, and if logically carried out would put the virtuous at the mercy of the criminal and base.

(c) His literalistic interpretation of the Gospels fails to take into account that the extreme "other worldly" elements in the New Testament, upon which he lays such stress, must fade into the background with the idea which gave them birth, the expectation of the speedy end of the world and the conviction of the immediate and spectacular coming of the Messiah in the clouds.

And yet with all his limitations Tolstoi is one of the great souls of all time. To win fame is given to a few. To repudiate that fame as an empty bauble is rarer. To actually repent of his fame as a fault—well, we shall not soon see his like again. He is the Idealist, candid, fearless, independent. He challenges our universally accepted conventions. In the presence of art, science, government, social and ecclesiastical systems, he says, "I, Tolstoi, see the reality thus and so. The whole world is against me? Well and good, so much the worse for the world." Here is one who looks the mystery of existence straight in the eyes and tells you exactly what he thinks. "The personal life is illusory;—to live for honors, wealth, applause, pleasure, is to find at the last that life is a stupendous farce. This individual life perishes as the brute. Renounce it. Merge yourself in the Life of Humanity—Unite yourself to the Divine—the Eternal, by self-renunciation, obedience, humility, love. Thus shall you attain the imperishable life—the Life immortal."

Idealism—that is his message to an age materialistic, greedy after gold, skeptical and sensuous. Not what the man thinks but what he is, this is his value. His Philosophy may be wrong, but his spirit shines. Having seen the vision himself, he hastens to obey. This inner spirit of Tolstoi is "the candle of the Lord",—this the light which will not dim nor fade with the passing years,—this the luminous flame which shall continue to warm and gladden the souls of all the children of men.

Shields, Pa.

LITERATURE.

TWO RECENT OLD TESTAMENT COMMENTARIES.

GENESIS, A CRITICAL AND EXEGETICAL COMMENTARY ON.
By John Skinner, D. D., Hon. M. A. New York: Charles Scribner's Sons. \$3.00.

THE BOOKS OF CHRONICLES, A CRITICAL AND EXEGETICAL COMMENTARY ON. By Edward Lewis Curtis, Ph. D., D. D., and Albert Alonzo Madsen, Ph. D. New York: Charles Scribner's Sons. \$3.00.

These are the two latest volumes in the well known series of Commentaries published with the general title of "The International Critical Commentary", under the editorship of Professors S. R. Driver, A. Plummer, and C. A. Briggs. As the volumes before us are the first of the set to be reviewed in these columns, it is not out of place to state their general point of view from the editor's preface. "The Commentaries will be international and interconfessional and will be free from polemical and ecclesiastical bias. They will be based upon a thorough critical study of the original texts of the Bible, and upon critical methods of interpretation." Both the author of the first, and the two collaborators of the second, have been true to the ideal of the editors in these particulars. Following the earlier volumes, they have separated the technical critical notes on the text and grammar from the general comment. This feature of the volumes of "The International Critical Commentary" make the storehouse of their treasures available to the educated layman as well as to the minister.

The interpretation of no book of the O. T. involves more interesting problems than that of Genesis, and Dr. Skinner has made full use of his opportunity. In the introduction, covering sixty-seven pages, he not only touches on general questions, such as the canonical position of the book, its general scope and title, but discusses at considerable length the nature of the contents of the Book of Genesis. This portion of the introduction falls into two parts: A. Nature of Tradition; B. Structure and Composition of Book. In the former section we find a full and learned discussion of the question, whether the narratives of Genesis contain history or are a collection of legends and myths, many of which the Hebrews shared with their Semitic kinsmen. The special form and spirit which they exhibit in the first book of the O. T. Canon is due to the elevating and purifying influence of the religion of Jehovah. In his principles of interpretation, Professor Skinner shows himself a member of the same school as Gunkel, whose two works, *Schöpfung und Chaos* and a *Commentary on Genesis*, opened a new chapter in the history of Old Testament hermeneutics. The fundamental thesis of this school is that the Book of Genesis consists largely of legend (German *Sage*) and myth. To most minds this is equivalent to destroying the value of the Book of Genesis as a part of Holy Scripture. Our author repudiates this opinion. "One of the strangest theological prepossessions is that which identifies revealed truth with matter-of-fact accuracy either in science or history. Legend is, after all, a species of poetry, and it is hard to see why a revelation which has freely availed itself of so many other kinds of poetry—fable, alle-

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gory, parable—should disdain that form of it which is the most influential of all in the life of a primitive people . . . and the spirit of religion, deeply implanted in the heart of a people, will so permeate and fashion its legendary lore as to make it a plastic expression of the imperishable truths which have come to it through its experience of God" (p. v.).

Passing to the question of myths, Dr. Skinner denies that the Hebrew mind produced myths of its own, but takes the position that it borrowed and adapted those of other peoples. The traces of foreign mythology, according to the author, are most apparent in chs. 1-11, the Creation and Deluge traditions being the most prominent examples; of the various types of myths or semi-myths he finds five, (1) ætiological or explanatory myths; (2) ethnographic legends; (3) cult legends; (4) legends with an etymological motive; (5) legends with the element of poetic idealization.

Dr. Skinner is at great pains to show the historical value of the traditions embodied in the legends and myths which he finds in Genesis. He does this by enunciating three principles. "In the first place, a legend may embody a more or less exact recollection of the fact in which it originated. In the second place, a legend, though unhistorical in form, may furnish material from which history can be extracted. Thirdly, the collateral evidence of archæology may bring to light a correspondence which gives a historical significance to the legend." To see to what length the author goes in applying these principles to the explanation of the narrative of Genesis, one must turn to his extended notes on such topics as the 'Protevangelium' (p. 80), or the destruction of the Cities of the Plains (p. 310), or the sacrifice of Isaac (p. 331). (cf. Table of Contents for complete list).

The second part of the author's introduction is taken up with the structure of the Book of Genesis. In general his position both as to analysis and the date of the documents is that of the School of Wellhausen. In addition to this he has a lengthy note, refuting the two recent theories of the origin of Genesis—one expounded by Professor Orr in his *Problem of the Old Testament*, and the other presented by Eerdmann (pp. 40ff.). The latter is a Dutch scholar who has led a revolt against the dominant school of O. T. criticism, not, however, in the interests of orthodoxy.

The second volume is the product of American scholarship. A pathetic interest attaches to it because, during its preparation, Professor Curtis almost lost his sight and hence was compelled to call in a collaborator, Dr. Madsen, formerly a student of Semitics at Yale and now a Congregational minister. Possibly modern readers of the Bible take less interest in the Books of Chronicles, with their genealogies and portrayal of Levitical rites and customs, than in any other portions of the O. T. writings. They do not contain passages, like the account of the Creation and the Fall, which have played an important part in theological systems and controversies. But these two American scholars have treated an uninteresting subject in a very interesting manner.

Their point of view is that of the Graf-Wellhausen School and their estimate of the historical purpose and religious value of the Chronicler's work is identical with that of this School.

JAMES A. KELSO.

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THE EARLY RELIGION OF ISRAEL, by Lewis Bayles Paton, New York: Houghton Mifflin Company. 50c net.

This booklet is one of the series which is appearing under the editorship of Dr. Ambrose W. Vernon, with the general title *Modern Religious Problems*. These books are similar in character to the *Volksbücher* of the modern German theological professor, as they aim 'to lay before the great body of intelligent people in the English speaking world the precise results of modern scholarship'.

Of all the subjects treated in this series, none is more difficult to present in popular dress than the early religion of Israel. Before the advent of historical criticism and the new discipline of Comparative Religions, such a task might have been performed by a tyro, but now it makes heavy demands on the knowledge and literary skill of the experienced scholar. The general editor evidently realized the importance and difficulty of the undertaking in entrusting it to the hands of Dr. Paton, who is exceptionally well equipped to write on this theme.

The great watershed in the history of Israel's religion is the appearance of Amos about the middle of the eighth century B. C. Scholars are very generally agreed in their exposition of this prophet and his successors, but in the period prior to Amos one finds great divergences in the opinions of specialists. All the real difficulties lie on the other side of the watershed on account of the paucity of real data, with the natural result of many hypotheses. It was our author's task to sketch the development of Israel's religion in this pre-prophetic period, and he has done it in five chapters which cover the subject from the primitive Semitic period down to the early monarchy.

In the opening chapter we have an exposition of the primitive Semitic religion on which the religion of Israel, as well as that of the other Semites, was based, and traces of which are found all through the O. T. This chapter is a masterpiece as an epitome, for in nineteen brief pages the author has put into readable form the results of a generation's research into the religion of Semitic antiquity. It is here that the subject trenches on the field of Comparative Religions; from it Dr. Paton passes to the strictly Biblical material and treats it from the standpoint of strict historical criticism, e. g., the religion of Israel begins with Moses and not with Abraham. He holds to the so-called Kenite theory of the origin of Yahweh (Jehovah) worship, but recognizes that Moses received a real revelation of God at Sinai, involving His moral character. This naturally leads to the discussion in detail of the Mosaic contribution which is followed by tracing the history of Israel's faith during the period of the Judges and early monarchy.

The treatment of the subject is almost piquant at times, e. g., on page 13 we read that 'the specialist in the phenomena of the subliminal-self was the *ro'eh* or "seer". Again Saul owed his enthusiast for Yahweh to the fact that he "got religion" at one of the prophetic meetings (66). There are many details in which we would dissent from Dr. Paton, but we can heartily commend the booklet to the general reader who wishes to know what writers of the school of Graf-Wellhausen make of the pre-prophetic religion of Israel.

JAMES A. KELSO.

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THE DAYS OF HIS FLESH; THE EARTHLY LIFE OF OUR LORD AND SAVIOR JESUS CHRIST. By the Rev. David Smith, M. A., D. D., Professor of Theology in Magee College, Londonderry. Author of "The Pilgrim's Hospice", etc. Eighth edition, revised. London and New York: Hodder and Stoughton. 1910. \$2.00.

The first edition of Dr. Smith's excellent life of Christ was published in September, 1905, and the fact that it has reached its eighth edition in less than five years is clear indication not only of the wide interest in the subject itself, but also of the unusual merit of Dr. Smith's treatment of it. The author's purpose and point of view are defined in the brief preface as follows: "The aim of this book is two-fold. In this Introduction I have endeavored to indicate the historicity of the evangelic records and adduce reason for believing, in opposition to an influential school of modern criticism, that they present Jesus as he actually lived among men, and not as he appeared to a later generation through the haze of reverence and superstition. And in the subsequent chapters I have sought, by interpreting what the Evangelists have written, to justify the Church's faith in Him as the Lord from Heaven".

In the introductory critical discussion, which occupies some thirty-five pages, Dr. Smith sets forth his conception of the origin and inter-relations of the Synoptic Gospels. He holds that they arose by independent derivation from oral tradition circulating in substantially the same form in Judea, Rome, and Asia Minor, and that the verbal identity which they frequently exhibit is a mark of the fidelity with which the original deposit was preserved by the trained teachers to whom it was committed. This view does not exclude the possibility of a considerable amount of editorial manipulation on the part of the Evangelists, who put this deposit of narration and teaching into its present form, and as a result of this we have to recognize in the records as we have them "a certain admixture of unreliable elements". "But these" the author assures us, "are easily distinguished, and so far from discrediting the mass, serve rather to approve its value". Dr. Smith does not discuss at length the question of the origin and value of the Fourth Gospel, but his references to it make it clear that he fully accepts both its Johannine authorship and its value as a source for the history of our Lord's earthly life.

Upon this basis, which can scarcely be called uncritical, the author has constructed a life of Christ which adequately fulfils the purpose announced in the preface. Upon certain particulars we find ourselves obliged to hold a different view from that of Dr. Smith, but these points of divergence are all of minor importance, and we have no hesitation in commending the work most heartily to those who care for a fresh and original interpretation of the incarnate Christ, based upon wide and accurate scholarship, and expressed of peculiar charm.

WILLIAM R. FARMER.

Literature.

REVELATION AND INSPIRATION, by James Orr, M. A., D. D. New York: Charles Scribner's Sons, 1910. 75 cents net.

This book is one of a series entitled *Studies in Theology*, of which four volumes have been issued. It is well printed and bound, pleasant to the eye and convenient to the hand. On p. 127, note, for *Joshua* read *Jasher* and on p. 188, line 10, for *any* read *my*.

The titles of the chapters indicate the range of the work. I. Revelation and Inspiration in Current Thought—Modern Standpoints. II. Naturalistic Schemes of Revelation—Scope and Limits of Natural Revelation. III. Need of Special Revelation—Biblical and Ethnic Revelation. IV. Revelation and History—Forms of Special Revelation. V. Forms of Revelation (continued): Prophecy—Difficulties of Revelation. VI. The Element of Miracle in Revelation. VII. Jesus Christ—the Supreme Revealer and Supreme Miracle. VIII. Revelation and its Record—Inspiration. IX. Inspiration—the Scriptural Claims. X. Inspiration—Results for Doctrine of Holy Scripture. A brief bibliography and an index are added.

The tone of the book is eminently judicious. While Dr. Orr is regarded as one of the leading exponents of the traditional doctrine of the Scriptures, he is never extreme; and the positions which he assumes are sound and strong, because he escapes the sin of overstatement which so easily besets the apologist.

This quality of judicious moderation is especially manifest in his treatment of the vexed question of inerrancy. Wisely he avoids the use of the term verbal inspiration, because it suggests the thought of dictation, though there is "a sense in which it expresses a true and important idea" (p. 209).

It is maintained on one hand that inspiration is not incompatible with minor errors in history and science (p. 212 ff.). This appears to us the only tenable position. To affirm that "a proved error in Scripture contradicts . . . the Scripture claims, and therefore, its inspiration in making those claims," is both unwarranted and unwise. It stands the pyramid upon its point instead of its base, and puts faith at the mercy of every new discovery in science and archaeology. Dr. Orr well says that "it is a most suicidal position for any defender of the faith to take up" (p. 198). The church today has a Bible in which there are confessedly errors of a minor sort, yet recognizes that this Bible is the Word of God, the only infallible rule of faith and practice.

Nor is it easy to see why if God has permitted errors of this kind to creep into the permanent and abiding record, the record on which faith must rest, he might not have suffered such errors to find place in the original autographs. And since these autographs have long since perished, it is a question of mere academic interest and not of practical moment, whether they were literally exact in all particulars or not.

On the other hand it is maintained that the general accuracy of the Bible is so firmly established, and the errors charged against it have so often been shown to exist only in the mind of the objector, that there is a strong presumption in favor of the accuracy of Scripture in all matters of which it treats, and its inspiration and infallible authority are not affected by the presence of minute errors, even if they can be shown to exist. "On this broad, general ground the advocates of 'inerrancy' may always feel that they have a strong position, whatever assaults may be made on them in matters of lesser detail. They stand, undeniably, in their main contention, in the line of apos-

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tolie belief, and of the general faith of the church, regarding Holy Scripture. The most searching inquiry still leaves them with a Scripture, supernaturally inspired to be an infallible guide in the great matters for which it was given—the knowledge of the will of God for their salvation in Christ Jesus, instruction in the way of holiness, and the 'hope of eternal life, which God, who cannot lie, promised before times eternal' " (p. 216).

The book is commended as a fairminded and satisfactory discussion of a great subject in brief compass.

J. RITCHIE SMITH, D. D.

THE FAITH OF A MODERN CHRISTIAN, by James Orr, D. D. New York: Geo. H. Doran Company. \$1.50 net.

Dr. Orr has covered the ground of these twelve brief chapters in other more extensive works. The first three lay the foundation for the rest in discussing the Scriptures. He recognizes in dealing with our own religion that we must take into consideration the bearing of the study of other religions upon the understanding of our own. In contrast he finds our own Sacred Literature contains a superior revelation with a structure and a purposefulness and spiritual quality which the others do not possess. Ours moves on to a magnificent goal in the incarnate Christ. On the divine side its explanation is found, as Dr. Orr rightly says, in direct revelation. But it is not so clear that he sufficiently emphasizes the reality of the human element. So far as we can see the obverse of that revelation on the human side was a discovery, an experience in terms of a real world. Otherwise it could have no meaning. The only world for any man or age is the one then known and which in content is ever a growing quantity, as history shows. As the knowledge of God, like other knowledge, is a related truth, He is only known in relation to the thought world of each. However, in thus vitally experiencing God in their own age, they built for all time, sometimes better than they knew, as we all in our measure do in working out the divine plan.

In the chapter dealing in particular with the O. T. Dr. Orr will find many of equal scholarship and piety who are compelled to differ from him in some features of the critical problem. In his larger work, of which this is the gist, it has been repeatedly pointed out that while contending for the traditional view he apparently surrenders it in admitting the peculiar variations of "Elohim" and "Yahweh" to be evidence of different sources, also the part called "Priestly" a third and later element. This is really to admit the principle underlying the other side. Once allowed, it is only a matter of the evidence as to how far it goes. To say that some have gone wild is speaking mildly. But it would seem that the truth is neither with Dr. Orr nor with these extremists, but with that considerable body of saner constructive scholarship. Meanwhile it is well to remember that the question is not as to whether there has been a divine revelation, but as to the method and form and time in which it has come to us. The great fundamental religious ideas are in large measure independent of any of these things. The preacher's message will in substance be the same whatever literary and historical science, to which such questions properly belong, may determine. He must learn to dis-

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tinguish between the idea and the form in which it is clothed. Literary form and method are largely a matter of the time or genius of the inspired writer.

In the N. T. Dr. Orr takes the unassailable position of Dr. Denney in his "Jesus And The Gospels," that we have a sufficient and substantially correct historic record of the life and the mind of Christ, together with the necessary interpretation by His contemporaries. Passing on to miracles he recognizes that in constructing an apologetic we must put first things first. We must begin with the miracle of the matchless personality of Christ, then next the resurrection. The rest, the more difficult to substantiate historically, nevertheless are comparatively easy to understand in their order and connection. In the chapter on the incarnation he ably contends for a real coming of God into human flesh. The Son emptied Himself and lived a real life on our plane of existence. On the teaching of Jesus he shows that, however important his sayings, the more essential part of His revelation is Himself. He is the truth. The discussion of the cross and resurrection follow a necessary but beaten track. As to the much considered question of Paul's interpretation of Christ, he on good ground points out that Paul did not make Christ, but Christ Paul.

Among other chapters that follow, the one on Science and Christianity tells us that the conflict between science and the Bible is really over. Each has learned its proper field. Science as such is not concerned with Final Cause but with methods and order of sequence. Also the Bible does not teach science. As Dr. Orr says, it speaks in popular language, and he might have added, in popular knowledge of the time, on such things. Where found it is but a portion of that ancient world of real life and thought in relation to and in terms of which the truth of God was known and by which it has been preserved for us. On the whole the reading of this book is a tonic to faith.

RUDOLPH P. LIPPINCOTT, '02.

THE WORK OF CHRIST. By P. T. Forsyth, D. D., Principal of Hackney College, (pp. 244—\$1.50) Hodder and Stoughton.

Early in 1909 Dr. Forsyth published a volume of studies on the Atonement, entitled "The Cruciality of the Cross", and delivered and published his Congregational Lecture on "The Person and Place of Christ". Immediately afterward—in July, 1909—he delivered a series of extempore lectures before Dr. Campbell Morgan's annual conference at Mundesley, Norfolk, to an audience largely made up of young ministers. These addresses developed in a popularized form some of the ideas set forth in the earlier and more formal works. They were taken down in short hand, revised, and are now published under the title "The Work of Christ".

The introductory chapter draws a series of contrasts between the work of Christ and that of a Belgian railroad employee who risked his life to prevent a wreck. Christ's work "was not human nature offering its very best to God. It was God offering his very best to man. . . . We have got to learn that it was not simply magnificent heroism but that it was God in Christ reconciling the world. And Christ was the living God working upon man and working out the Kingdom of God".

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The second chapter, entitled "The Great Sacrificial Work is to Reconcile," declares that the great need of the religious world at present is to return to the Bible. In the Bible we find that Paul is the great expositor of Christ's work and describes it as 'reconciliation'. He thinks of reconciliation not as a doctrine but as an act of God, something God has done, forever finally done. By reconciliation Paul meant 'the total result of Christ's life-work in the fundamental, permanent, final changing of the relation between man and God, altering it from a relation of hostility to one of confidence and peace'.

The next three chapters are occupied with the statement and defence of the following five points concerning Christ's reconciling work:—"it is between person and person; therefore it affects both sides; it rests on atonement; it is a reconciliation of the world as one whole; it is final in its nature and effect".

The seventh chapter gives a most interesting summary of the comparatively recent corrections of the popular view of Christ's death and work on which, according to Dr. Forsyth, the best authorities are substantially at one. The precise problem for today is to ascertain "what was the divinest thing, the atoning, satisfying thing, the thing offered to God in Christ?" It is the due and understanding acknowledgment from man's side of the holiness offended, a confession as practical as the sin, placing itself, as if it were active sin, under the reaction of the Divine holiness. "He bore this curse as God's judgment, praised it, hallowed it, absorbed it; and His resurrection showed that He exhausted it. . . . The same stroke on the one Christ went upward to God's heart and downward to ours." For "not only generally is there an organic moral connection and a spiritual solidarity between Christ and us, but also, particularly, there is such a moral effect on Humanity included in the work of Christ, who causes it, that that antedated action on us, judging, melting, changing us, is also part of His offering to God. He comes bringing his sheaves with him. In presenting Himself He offers, implicitly and proleptically, the new Humanity. His holy work creates. The judgment we brought on Him becomes our worst judgment when we arraign ourselves; and it makes it so impossible for us to forgive ourselves that we are driven to accept forgiveness from the hands of the very love which our sins doomed to a curse. . . . He is thus not only the pledge to us of God's love but the pledge to God of our sure response to it in a total change of will and life."

"The active and effective principle then in the work of Christ was the perfect obedience of holy love which He offered amidst the conditions of sin, death, and judgment. . . . The potent thing was not the suffering but the sanctity, and not the sympathetic confession of our sin so much as the practical confession of God's holiness." "This one action of the holy Saviour's total person was on its various sides, the destruction of evil, the satisfaction of God, and the sanctification of men." The last chapter deals with these three aspects of Christ's work, triumphant, satisfactory, and regenerative.

The book closes with a note of thankfulness for the riches possessed by the church in a truth so many sided, and a call to apply to its study intelligence of the first rank.

Not the least valuable element of this book is its frequent digressions into by-paths suggested by the line of thought the author follows. For example, in the second chapter, when speaking of the importance of a return to the Bible, he pauses to distinguish three forms

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of Bible reading. The first asks, What did the Bible say? It is the method of historical and critical scholarship. The second asks, What can I make the Bible say? It is the method of satisfying our private and personal religious and spiritual needs. Its object is edification and its results are often purely subjective. The third asks, What does God say in the Bible? This is the method which brings out the grand value of the Bible, its objectivity, not our feelings but God's purpose and thought.

Dr. Forsyth has given us a book hard to read because of its lack of logical and progressive development of thought, but one that is well worth reading because of its interesting discussion of the most important of themes or deeds.

JOHN W. CHRISTIE, '07.

MUSIC IN THE CHURCH—The Hale Lectures for 1908-09. By Peter Christian Lutkin, Mus. Doc. The Young Churchman Company.

PRACTICAL CHURCH MUSIC—By Edmund S. Lorenz—Fleming H. Revell Co.

If any one would know the merits of the friendly controversy with regard to appropriate Church Music and the exact views and arguments of those who are engaged in it, he can not do better than to read and compare these two books. Their respective differences are exactly set forth and summarized in their respective definitions of the term "Hymn"—Prof. Lutkin adopts as his own the definition of St. Augustine:

"Hymns are the praise of God with song. Hymns are songs containing the praise of God. If there be praise and it be not God's praise, it is not a hymn." (p. 60.)

Mr. Lorenz gives his definition in his own words:

"A hymn is a sacred poem expressive of devotion, spiritual experience, or religious truth, fitted to be sung by an assembly of people in a public service." (p. 143.)

It becomes very apparent as one reads the two books that the first definition is accepted by a devout soul who has no purpose to serve but his own usefulness and that of others in the public worship of God; and that the second is framed to promote the publication and adoption of songs and music of a particular and partisan kind.

Prof. Lutkin is the champion of the devotional and worshipful in public praise; Prof. Lorenz of the hortatory and didactic. Prof. Lutkin is in full accord with the principles adopted by the Western Theological Seminary of our own Church* in its Department of Practical Theology and Church Music and as set forth at length in the writer's "History and Use of Hymns and Hymn Tunes".

Prof. Lorenz takes issue with it again and again, saying for example, "Dr. Breed here seems to me to be at fault (quoting), 'Nothing should be called a hymn and nothing should be sung in our assemblies which is not virtually a paraphrase—and that a very faithful one of Scripture passage.' Such a rule is mischievous" (p. 151.) And so on for a number of paragraphs.

We very heartily commend Prof. Lutkin's book. It ought to be studied by ministers, organists, choir singers and all who desire to

* His lectures were given before the "Western Theological Seminary" of the Episcopal Church, Chicago.

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dignify, improve and exalt our forms of public praise. At the same time we heartily wish that all who are interested would read both books—Each is the very best on its own side published in recent years.

But we wish the Constituency of our Seminary to understand that we are engaged in a great and important two-fold work in our department; 1st. The training of ministers to be intelligent students of this great subject and leaders in the reform in Church song; and 2nd. The promotion of Christian fellowship and unity in limiting the praise of the regular congregation to sacred songs that are truly Scriptural, devotional and lyrical.

DAVID R. BREED.

THE MASTER PREACHER, A Study of the Homiletics of Jesus.
By Albert Richmond Bond, A. M., D. D. American Tract Society.

Here is the discussion of a subject to which most ministers have given much thought and upon which some have hoped to prepare a volume—the writer among the number.

Jesus is the great, incomparable example to the preacher and the teacher, as he is to the ordinary layman. Moreover he was in the best and most complete sense a "homilete". He was master of the art of public discourse in its every part—thought and expression, argument, illustration, application and all else. But how shall this be shown without irreverence? Without apparently subjecting him to standards which he certainly transcends? These questions are admirably answered in this volume.

The author shows a large acquaintance with the best literature, and his bibliography in the appendix, indicates that he has most carefully selected and collated it in order to his purpose. The book deals not only with those matters which ordinarily enter into homiletics, but with much beside which Jesus employed for homiletical purposes. It opens with an admirable chapter on "The Preparation for Jesus' Preaching", in the Age, the Home and his own Soul. The next Chapter discusses his Audiences; the third the "Point of Contact".

The author then proceeds to his preaching, beginning with his "Themes". Thenceforth the book is truly homiletical. Through nearly three hundred pages he never wanders from his theme—Jesus, the preacher, is ever before us, solitary, unique, unapproachable, divine. And yet his preaching is so presented that the book is thoroughly suggestive and practical. It will help every preacher, who reads it, to preach.

DAVID R. BREED.

DEVOTIONAL HOURS WITH THE BIBLE. Solomon to Malachi.
By J. R. Miller, D. D. London and New York: Hodder and Stoughton.
\$1.25.

There are three questions to answer in the criticism of a literary work,—indeed in judging a work of any kind, or even the life of a man:— (1) Has it a purpose? (2) Is the purpose worth while? and (3) Has that purpose been fulfilled? In a well-written modern book we may expect to find the author's purpose outlined in the Preface, and in the work under consideration we meet an affirmative answer to the first two questions in the statement that "Its single aim is to

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suggest some of the spiritual and practical lessons which may be gathered from great passages" (of Scripture). The task of the present writer is two-fold, first, to determine how well the passages have been selected, and secondly, how practically suggestive is the author's treatment of them.

It will be noticed that the selection of the passages is to be based upon the consideration of their practical and spiritual value in the Christian life. From this view-point a catalogue of a few of the chapter headings will be sufficient to illustrate how faithfully this part of the author's purpose has been fulfilled. "Solomon's Wise Choice", "The Temple Dedicated", "Solomon's Sin", "The Kingdom Divided", "God's Care of Elijah", "Elisha Succeeds Elijah", "Naaman Healed",—are but a few of the examples which will serve to confirm the judgment above expressed, and to stimulate curiosity to read the book through to the end.

That the treatment of these "great passages" is at once spiritual and practical in a highly suggestive way, a typical illustration will serve to show. Take the chapter on I. Kgs. 9:1-9, "God's Blessing upon Solomon". This is the second occasion on which Jehovah appeared to the king. The first was after he had been anointed; and so we are led to believe that this second appearance must likewise have been in a crisis of his life. But how—when the temple had just been dedicated, and national prosperity was at its high tide? Dr. Miller points out that the greatest danger, either to an individual or to a commonwealth, is the danger that is present at such time,—the danger that lurks in idleness now that the work is completed, and in prosperity now that the time of struggle against adverse conditions is at an end. The first danger may be summed up in the words of the old saw, "Satan finds mischief for idle hands to do"; and the second the author concentrates into the remark made by a certain saintly man to a friend of his, "If you ever see me beginning to get rich, pray for my soul". The subsequent history of Israel is the proof of the practical value of this chapter in which God "forewarns" the king.

And now a word in regard to the defects of this exceedingly helpful book. These are mainly in the matter of logical arrangement, and in the 'far-fetching' of certain of the lessons deduced. It is too evidently a collection of loosely connected "Notes", albeit the collector is a man of wide experience in the practical, every day life of men. And secondly, there is frequently too much trust placed in the power of mere suggestion, and too great a confidence placed in the ability of the average reader to connect some of the lessons with the 'passages' from which they are drawn.

The chief value of the work lies, therefore, in the illustration it is of how from a given passage of Scripture an earnest and alert mind may make these old world incidents practical in the spiritual life of the modern world of the West.

THOMAS C. PEARS, JR., '10.

The TEACHING OF THE LESSON. By G. Campbell Morgan. New York: George H. Doran Company. 75 cents.

This hand book is a commentary upon the International Sunday School Lessons for the year 1911, which include "the history of the people of God for about six centuries", and trace "the fall and decline of the nation from the splendor of Solomon's reign to the comparative

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destitution of the era of Malachi". Dr. Morgan's work shows a thorough and faithful study of the Bible itself, and its Scriptural flavor is unique and refreshing. His statements are lucid, concise and very suggestive; his thought is well organized and displays unity and coherence, together with a wonderful ability in analysis; a service which he has already rendered to the church in his publication, "The Analysed Bible".

With the exception of four temperance passages upon which there has no comment been made, each lesson is discussed under three heads which follow the text in the Authorized Version. The division is as follows. First, "THE STORY" embraces a paraphrase of the text interspersed with helpful flashes of interpretation, and also includes a sufficient introduction to link the lessons very successfully into a connected narrative. In his work through the prophets, he follows what is known as the Traditional View, and if you can concede his dating, the history is well handled in so short a space. Second, "THE TEACHING" contains those lessons which grow out of the history naturally. They represent comprehensive principles rather than concrete applications to present day conditions, and are dominated with the doctrine of God's sovereignty and man's dependence. There is only one case where Dr. Morgan introduces either secular or sacred history foreign to the text. When treating Josiah's Reformation he very forcibly uses the dark ages of Christianity and Martin Luther's discovery of the Bible to parallel this case. His lessons can be applied to any country or conditions, and aid in developing the teacher's ability for application. Third, "THE GOLDEN TEXT" is perhaps the strongest and most helpful part of this work. It is often ably exegetical, drawing some suggestive distinctions. In some cases he has shown how unwisely the Golden Texts have been chosen, but in the main they centralize the truth taught.

In two vital matters Dr. Morgan has failed to enlighten much ignorance among Sunday School teachers. The first he dismisses thus: "No details have been preserved to us of the conditions of the people in the exile, etc". We simply remark here that Ezekiel's statements about the exilic Jews in relation to their colonizing, their government, their home relations, their idolatry and desecration of the Sabbath, together with the emphasis in their worship of prayer and fasting instead of the Temple ceremonies, are among the most interesting and instructive facts of the year's study. The other matter is the progressive revelation from a monolatrous conception of Jehovah to that of a pure monotheistic God; from a national God localized, to an omnipotent, omnipresent and omniscient God spiritualized and holding a true relation to each individual soul.

GEORGE TAYLOR, JR., '10.

CAN THE WORLD BE WON FOR CHRIST? By Norman McLean. New York: Hodder and Stoughton. \$1.25.

This is one of a great number of books which have been written on the Edinburgh Missionary Conference. It is extremely desirable that all members of Christian churches should have some knowledge of this great gathering, which the Archbishop of Canterbury has aptly described as "an assembly without parallel in the history of this or of any other land". The official reports of this gathering are

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published in eight volumes. To those who have neither opportunity nor leisure to go to the fountain-head of information and inspiration, such a book is invaluable. It is not by any means a mere resumé of the proceedings, but it is an attempt—and a successful one at that—to interpret the doings of this great conference, and to give some of its world-wide vision and inspiration to others.

In the first place our author emphasizes the greatness of the task before the church. He makes us feel with him the stupendous nature of the work before the Christian church. We see a world, two-thirds non-Christian on the one side, and on the other side the Christian peoples disunited and opposing one another. We discover that even today there are more than one hundred millions of people absolutely without the reach of any gospel agency. Above all we are forced to see the challenge of Islam to the Christian world. Mohammedanism twice before in history has conquered Christianity, and has wrested empires from the rule of the Cross. The author brings to us the message of the Convention in this matter. Islam is making progress in Central Asia, China, and India, but Africa is the greatest field of battle. Shall this great continent be won for the Cross or the Crescent? The answer to that question does not rest with this or any other conference, but with the Christian church as a whole.

Another fact which will surprise those who are unacquainted with recent developments in Foreign Missions is the changed attitude of Christianity to non-Christian religions. Instead of outspoken antagonism it is becoming one of sympathy. The new method is to find the common ground on which both Christianity and the other religions can stand, and then to build up afresh on this foundation. Some of the points of contact with the heathen world that are mentioned are the filial piety and so-called "ancestor worship" of the Chinese, and the idealistic metaphysics of the Hindus. The strategy of the Christian army is not to deliver a frontal attack on these half-truths, but it is to outflank them. The mission of Christianity is to take all that is good in other religions, and to transform it into the absolute good of the Christian kingdom of God.

Some of the practical problems of Christianity are stated, and many will be surprised to see how numerous and difficult of solution they are. For example how is a polygamist to treat his many wives after baptism, or what are Hindus to do with their old caste names after joining the church, or Chinese with their reverence for their ancestors? The Christian Church must answer these questions, but yet they are not so easy as they would seem to the West. Then the entire matter of Christian education—a difficult enough matter even here in America—is vital in all mission lands. Above all, the relation of the home churches to the new national churches that are being formed wherever sufficiently large numbers of converts have been obtained, is one that today has to be met. It is a problem new to the consciousness of most Christians of the West, but the progress in Korea, China, and India, has made the new viewpoint necessary. The Christian bodies in these are not concerned in the least with perpetuating Presbyterianism or Congregationalism or Episcopalianism or any other peculiar polity or creed. As Dr. Campbell Gibson says, the duty of the Western Church is "to impress on the Eastern Churches the great affirmations of divine truth which are the essence of the church and of all spiritual life". The rest the Eastern churches will work out for themselves and any effort to hinder them will be disastrous.

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The reflex influence on the home churches in the matter of unity is also noted. If the churches in missionary lands are going to give examples of Christian unity, then it will not do for the home churches to lag too far behind. An immediate and pressing problem is missionary comity. When Christianity is on the defensive in Northern Africa, it is foolish and criminal to keep back reinforcements, and to send them to other fields already fully manned.

Lastly we have forced upon us the critical nature of the present time. As we read these pages we realize that all over the world new forces are at work, but especially in China and Africa the great opportunities have come. If it is neglected in the next twenty-five years, then the Church will have been guilty of her greatest sin of omission.

The book closes with an optimistic ring that is perfectly justified. The author fully realizes the greatness of the task, its difficulties, and the crisis now at hand. With the conference he has gained a vision, and he knows that the world can be won to Christ because the great spiritual powers of the universe are fighting for the Church.

JOHN B. KELSO, '04.

THE INTERPRETATION OF THE CHARACTER OF CHRIST TO NON-CHRISTIAN RACES. By Canon Charles H. Robinson, M. A. New York: Longmans, Green & Co.

Students of comparative religion as well as friends of Christian Missions will be interested in this book. The ideals of each of the great religions, Hinduism, Buddhism, Confucianism and Mohammedanism are fully set forth with the points at which there are suggestions of likeness to Christianity made prominent. While the failure of the great mass of adherents of the heathen religions is possibly not sufficiently emphasized, yet this method of treatment has the advantage of indicating the way in which Christianity and the character of Christ can best be interpreted to the heathen world. We should not wish Christianity to be judged without reference to the lives of its consistent followers.

The author insists that the character of Christ and not the dogmas of Christianity should be presented to the heathen for their acceptance. This should be done in such a way that the heathen can see the superiority of the qualities of the character of Christ should there be even suggestions of the same qualities in his own gods.

The author justifies missionary work among Mohammedans on the ground of Paul's principles in proclaiming the Gospel to those who had learned to feel after God if haply they might find him, and to those who already possessed an incomplete knowledge of God, as well as to those who were in the darkest heathenism. Also because experience has demonstrated that missions to Mohammedans are practical, and because leaving the lower races of Africa or Asia under the domination of Mohammedanism is to retard the progress of those races.

In the chapter on objections to Christian missions the author compares the leading modern objections with those which might have been made in the Apostolic Age. These are found to be practically the same, and if they had been regarded, the missionary activity of the early church would have been prevented, and Christianity would not have spread throughout the then known world and the blessings enjoyed by the inhabitants of Christian lands today would have been impossible.

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This negative argument for Christian missions is supplanted by the positive argument, the final aim of Christian missions, that through the Church of God should manifold wisdom and infinite love of God be made known to all men.

The book is written in a fair and candid spirit; the author endeavors to do justice to the nobler elements in the heathen religion, at the same time maintaining the superiority of the Christian religion. This book emphasizes the need of the historical and comparative study of religion by those who expect to devote their lives to foreign missionary work.

S. B. LINHART, '94.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Edited by Samuel Macauley Jackson, D. D., LL. D., George W. Gilmore, and others. New York: Funk & Wagnalls. Complete in twelve volumes. Vol. VIII, 'Morality' to 'Petersen'. Cloth, \$5.00 per volume.

The eighth volume of this standard encyclopedia covers articles ranging from 'Morality' to 'Petersen'. The general characteristics of the work have been noted in reviews of earlier volumes, so that it will suffice to mention some of the leading articles in the volume before us. Mr. Carnegie's munificent gift of \$10,000,000 to be used in promoting international peace, makes us turn with interest to the article entitled 'Peace Movements', whose author, Benjamin F. Trueblood, is an authority, being the secretary of the American Peace Society. In five pages he comprehensively gives the reader an account of the modern movement which looks to the final abolishing of war by substituting international arbitration and a "Supreme Court of the World". Equally timely are the articles on the 'Laymen's Missionary Movement' and 'Negro Education and Evangelization'.

The broad-minded policy of the editors is evinced in the treatment of the theme 'Mormons and Mormonism'. We first have an official article by Joseph F. Smith, Jr., Assistant Historian of the Church of Jesus Christ of Latter Day Saints, giving the reader the Mormon point of view. This is followed by a critical article taking up the tenets and practices of the Mormon Church from the standpoint of historical criticism. Finally the anti-Mormon movement is discussed by a Presbyterian minister, Rev. Dr. J. W. McMillan, who shows what has been done to destroy this strange religious phenomenon by the press, the pulpit, and the school.

This volume contains some exceedingly interesting biographical articles; those to be especially noted present the careers of Florence Nightingale, and Robert Morrison the Apostle of China. The Biblical student will find ample material to interest him in the articles on Noah, Moses, St. Paul, St. Peter, and Palestine. Under the first mentioned caption, non-biblical accounts of the deluge are discussed. The theologian will discover that his specialty receives attention in able articles on 'New England Theology', 'Council of Nicea', 'Organization of the Early Church', and many others.

JAMES A. KELSO.

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THE PILGRIMS: An Epical Interpretation. By Isaac C. Ketler, D. D. New York: Fleming H. Revell Co. \$1.00 net.

It may greatly surprise many, who know Dr. Ketler only as the busy president of Grove City College and as a teacher of philosophy, to learn that he is also gifted with the poetic fire. But this has long been known by his intimate friends, and the kinship between the philosopher and the poet is often deep and rich. The publication of this volume discloses Dr. Ketler to the world as a genuine poet.

The poem, for it occupies the entire volume, is entitled "The Pilgrims; an Epical Interpretation." This book covers fourteen years of the history of the Pilgrim Fathers. It is an interpretation of their character and an attempted revelation of the motives which impelled them to withdraw from the Church of England. It deals with the faith which inspired plain English yeomen to undertake a task which men everywhere now regard as colossal.

Beginning with the rise of the Independent, or Separatist, Church, at Scrooby, in A. D. 1606, the story follows the course of the Pilgrim Fathers from their flight to Holland in 1608 to their landing at Plymouth, New England, in 1620. The book is divided into six parts,—The Flight (the rise of the Pilgrims, largely at or near Scrooby, England, and their departure for Holland); The Pilgrims' Egypt (Holland and Leyden, in the times of Prince Maurice and John Barneveldt; the warring religious factions, Arminianism versus Calvinism); The Pilgrims' Olympus (Geneva, and John Calvin's influence; the doctrine of Predestination, and its effect on the Pilgrims); The Departure (the embarkation at Delfshaven); A Tale of the Sea (the Mayflower voyage and the incident of the Jackscrew); The Landing (the signing of the Compact and the choice of Plymouth).

Mr. Matthew Arnold, in one of the earliest and best of his critiques on Poetry,—the Preface to Poems (1853-1854), contends that the poet should select for his subject of treatment those things which are the eternal objects of poetry, among all nations and at all times. And what, he asks, are these eternal objects of poetry? "They are actions; human actions; possessing an inherent interest in themselves, and which are to be communicated in an interesting manner by the art of the poet." And then he goes on to ask what actions are the most excellent. "Those, certainly, which most powerfully appeal to the great primary human affections. To the elementary part of our nature, to our passions, that which is great and passionate, is eternally interesting; and interesting solely in proportion to its greatness and to its passion." This, he claims, was the theory and the practice alike of all the famous classics; the great theorists, like Aristotle, taught it, and their great poets all practiced it.

Dr. Ketler has evidently, either by instinct or by critical selection, adopted the classic principle. In his very interesting Preface he says: "During the many years I have meditated this tale I have at no time been able to divest my mind of the sincere conviction that the Pilgrim movement is the greatest epic-action of the modern world, a theme well worthy of a Homer, or a Milton." And he has put it in the epic form, and not written it as history because he holds to the doctrine of Aristotle's "Poetics," that poetry is a more philosophical and a higher thing than history: for poetry tends to express the universal, history the particular. Our poet has followed the only manner in which true poetry has ever been penned; he has saturated himself with his subject before beginning to write.

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We regret that space will not permit extended selections from the narrative portions of the poem, and epical poems seldom admit of brief quotations. There are, however, many fine lyrics scattered through the work, and in these the poet is at his best. One of these is worthy of special admiration, and we herewith present it:

HESPERUS.

Young Hesper led his flock of stars
Into the night's deep blue;
His shepherd's crook was the golden bars
That follow the Sun's adieu;
And on and on through the starlit night
He wended his westward way,
Till lo, in the East he was Phosphor bright,
The herald of dawn and of day.

But the starry flock,—where feeds it now?
In Arcady, loved of Pan?
Ah, folded safe in the skies, I trow,
While the gentle zephyrs fan
The shepherd to rest in the downy bed
Prepared by the full-orbed Sun;
But again from the fold will the flock be led
When the starless day is done.

What strikes one in reading these lyrics interspersed among the more severe and stately epic march of the main poem is the wonderful versatility of the poet. After having produced two such pieces as "Hesper" and "Persephone," carved and polished of pure Pentelic marble taken from the Attic quarries, suddenly we find him among our own New Hampshire hills, seizing the rugged native granite, and hewing out such a colossal American statue as the John Brown of Ossawatimie,—in the third book, "The Pilgrims' Olympus."

There is, beginning on page 146, a poem so full of deep meaning that one does not dare to quote separate verses from it, and it is too long for insertion here entire. It is a sort of self-communion of the poet with his own soul. It seems that the old, old question of human life comes once more back at the loss of some friend, and the poet is sore preplexed. One is reminded, in a dim and distant way, of Job, of Hamlet, of that entire class of poems built upon the mystery of human existence. And so the poet is driven back upon himself, and communes with his own soul, and finally finds entire peace in the thought, the sublime thought, that the old Hebrew poets found out for themselves that God is our home. The entire poem is fine and beautiful.

If one were asked to sum up in one sentence the gist of this Epic one would find it in this saying of the poem itself: "Men are born to do great deeds, and great deeds make men great!"

PROF. GEORGE M. SLEETH.

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CALLS.

Rev. William E. Marshall ('03), of Renfrew, Pa., has accepted a call to the East Liberty Church, Presbytery of Redstone.

Rev. Charles F. Irwin ('01), formerly of Lorain, Ohio, has accepted a call to the First Church of Belle Centre, Ohio, and entered the new field of labor on November 1st.

Rev. H. B. Hummel, D. D. ('93), of Trinidad, Colo., has accepted a call to the First Church of Boulder, Colo., where he took charge of the work November 1st.

Rev. A. J. McCartney ('03), of Sharon, Pa., has declined a unanimous call to the Kenwood Evangelical Church, Chicago, Ill.

Rev. W. A. Ferguson, D. D. ('65), of Marseilles, Ohio, has accepted a call to La Rue, Ohio.

Rev. J. A. A. Craig ('95), of Canonsburg, Pa., has accepted a call to Bentleyville, Pa.

Rev. W. K. Weaver, D. D. ('90), of Mars, Pa., has accepted a call to Salineville, Ohio.

Rev. Robert C. Mitchell ('00), of Indianola, Iowa, has accepted a call to Estherville, Iowa.

Rev. Joseph L. Ewing ('93) closed his pastorate at Bridgeton, N. J., at the end of the year to accept a call to West Shore, N. J.

Rev. U. L. Lyle ('91), of Arnot, Pa., has been called to Windy Gap, Pa.

Rev. T. J. Gaeher ('04), of Lorain, Ohio, accepted a call to Camden, Ohio, where he began pastoral work early in December.

Rev. William L. Barrett ('00), of Blairsville, Pa., has been called to the church of Bellefontaine, Ohio.

Rev. J. M. Travis ('96), of Estes Park, Colo., has accepted a call to the University Church of Westminster, Colo., and took up the work there Jan. 1.

Rev. J. P. Calhoun, D. D., ('80) has accepted a unanimous call to the Fourth Church of Knoxville, Tenn.

Rev. M. M. McDivitt ('07) has accepted a unanimous call to the church of Blairsville, Pa.

Rev. George G. Burns ('96), pastor of the Rehoboth Church, Presbytery of Redstone, has accepted a call to Millersburg, Ohio.

Rev. A. J. Whipkey ('11), formerly of Hoonah, Alaska, has accepted calls to Cresson and Gallitzen, Pa.

Rev. Daniel Brownlee, D. D. ('95), of Clifton, Ohio, has accepted a call to the Memorial Church of Dayton, Ohio.

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INSTALLATIONS.

Rev. Homer G. McMillen ('10) was ordained and installed pastor of the church at Holliday's Cove, W. Va., on Oct. 6. Rev. R. A. Watson, D. D., presided; Rev. F. W. Evans of Steubenville, preached the sermon; Rev. J. A. Kelso, D. D., charged the pastor, and Rev. W. J. Holmes of Wellsburg, W. Va., charged the people.

Rev. J. W. Reese ('78) was installed pastor of the First Church of Williamsburg, Pa., on the evening of Oct. 11. Rev. J. E. Irvine ('87) presided; Rev. R. P. Daubenspeck, D. D. ('99) preached the sermon; Rev. W. E. Stewart charged the congregation, and Rev. W. S. Miller ('78) charged the pastor.

The installation of Rev. M. M. Rodgers ('03) over the church at North Girard, Pa., took place on the evening of Oct. 14. Rev. R. S. Van Cleve, D. D., of Erie, Pa., presided; Rev. C. S. Beatty, who has lately taken up the work at Girard, Pa., preached the sermon; Rev. George Bailey, Ph.D., of Erie, delivered the charge to the pastor, and Rev. F. M. Hall, of Conneautville, Pa., to the people.

At an adjourned meeting of the Presbytery of Erie, held on Nov. 4 at Girard, Pa., Rev. C. S. Beatty ('00), former pastor of the Oakland Church, Pittsburgh, Pa., was installed pastor of the Girard Presbyterian Church. Rev. J. W. Smith, D. D., of Warren, Pa., presided; Rev. S. H. Forrer, of Erie, Pa., preached the sermon; the charge to the pastor was delivered by Rev. C. B. Wakefield, of Greenville, Pa., and that to the people, by Rev. R. S. Cleve, D. D., of Erie, Pa.

Rev. Samuel W. Pringle ('77), of Washington, Kan., was installed pastor at Savannah, Mo., on Dec. 1.

On November 11 Rev. U. Watson MacMillan, D. D., former pastor of the Hazelwood Church, was installed pastor of the Mt. Prospect Church, Hickory, Pa. Rev. B. F. Heaney, Independence, Pa., presided and propounded the constitutional questions; Rev. G. B. Irwin, D. D., Washington, Pa., preached the sermon; Rev. J. G. Patton, Washington, Pa., delivered the charge to the people, and Rev. W. M. Hays, D. D., to the pastor.

Rev. G. W. Kaufman ('07) was installed pastor of the First Church of Wray, Colo., on Monday evening, Nov. 14. Rev. R. C. Stone, of Denver, who presided, preached the sermon and propounded the constitutional questions; Rev. C. K. Powell delivered the charge to the pastor and people.

Rev. Paul G. Miller ('07), formerly of Ashtabula, Ohio, was installed pastor of the Turtle Creek Presbyterian Church on Monday January 9. Dr. P. S. Kohler, of McGinnis Church, preached the sermon, Rev. W. F. McKee, of Monongahela, charged the people, and Rev. J. C. Dible, of Wilmerding, charged the pastor.

Rev. U. S. Greves ('95) was installed pastor of the First Church of New Alexandria, Pa., on Tuesday evening, January 3. Rev. Charles Schall, of Greensburg, Pa., presided and propounded the constitutional questions; Dr. Kelso, President of the Seminary, preached the sermon; Rev. G. C. Fisher, of Latrobe, Pa., delivered the charge to the congregation, and Rev. Schall charged the pastor.

Rev. Charles R. Miller ('09) was installed pastor of the church at Woonsocket, S. D., on January 26. Rev. D. T. Kuhn, of Madison, preached the sermon, Rev. John C. Linton charged the pastor, and Rev. J. P. Anderson delivered the charge to the people.

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GENERAL ITEMS.

Rev. Alexander Laird ('91) has resigned the church of Hopewell, Pa., to become editor of the *Scottish American*.

Rev. W. C. Johnston ('95) who has lately returned to his work in Africa after a furlough writes as follows from MacLean Station, West Africa: "I am at a different station from where I have always been in years past. It makes the work harder as I do not know the people. The work is crowding me too. There are scores of inquiries coming in every month and it is hard for me to keep track of them. I am trying to get up a Bible Conference for the natives the first of November, lasting some eight days. Also am trying to get out a small monthly paper in native language on typewriter and mimeograph, so I feel as though I were busy. I have just returned a few days ago from a three week's trip and I got filled up somewhat with malaria from which I am feeling some effects."

Of the four prizes awarded as the result of the contest among Presbyterian ministers and candidates for the ministry, inaugurated some months ago by the Board of Education, all but the second were secured by former students of the Western Theological Seminary. Rev. Hugh T. Kerr, D. D. ('97), Chicago, Ill., received the first prize of \$100 worth of books to be selected from the shelves of the Presbyterian Board of Publication; Rev. S. F. Sharp ('98), Exeter, Ontario, the third prize of \$50 worth of books; Rev. James W. Harvey ('97), California, Pa., the fourth prize of \$25 worth of books. The second prize was awarded to Rev. J. Beveridge Lee, D. D., Philadelphia.

The Second Presbyterian Church of Butler, under the leadership of their pastor, Rev. George C. Miller ('07), has recently closed a very remarkable campaign for funds to lift the last of a building debt. Eight thousand dollars remained to be paid. They organized a whirlwind canvass of the entire church and in a week secured subscriptions which when all in will total \$10,000.

Rev. W. J. McConkey, D. D. ('67) has resigned the pastorate of the First Presbyterian Church of Grove City, Pa., after thirty-five but two pastorates, the first being one of eight years duration at but two pastorates, the first being one of the eight years duration at the Mount Zion Church in Ohio. When Dr. McConkey went to Grove City in 1875, this was the only church in the town and had a membership of but forty persons. He has received over 2000 members into the church and the present membership is over 900. During this time two churches have been built for the congregation, and 62 men have entered the ministry from the membership of the church, 20 of whom have gone to foreign fields. Dr. McConkey has married 424 couples, baptized over 400 children, conducted over 1000 funerals, preached over 4000 sermons, made over 20,000 pastoral visits, and made innumerable addresses on various occasions.

The cornerstone of the new First Church of Ridgway, Pa., was laid on Sunday, Sept. 18, at 3:30 P. M. with appropriate services. This beautiful stone building replaces one that was destroyed by fire more

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than a year ago. Rev. E. L. McIlvaine ('98), the pastor, had charge of the services in which nearly all the Protestant pastors of the town took part.

On the morning of Oct. 23, the opening service in connection with the tenth anniversary of the First Church of Lorain, Ohio, took the form of a "Roll Call" communion, at which 125 of the 220 members were present. Forty others communed, making this the largest communion attendance in the history of the church. Nineteen united with the church, and eight children were baptized. Rev. C. F. Irwin ('01), who has been pastor of this church for the past three years, took up the work at Belle Centre, Ohio, early in November. During these three years this church has raised over \$3000, has taken into membership 39 on confession and 50 by letter, and 55 persons have been baptized.

A beautiful new church edifice was dedicated on Oct. 16 by the Grace Presbyterian Church of St. Louis, Mo., of which Rev. F. N. Riale, Ph.D., D. D. ('86), is pastor.

The congregation of the Mt. Pisgah Church, Greentree, Pa., have lately built a beautiful new buff brick parsonage for their pastor, Rev. F. W. Crowe ('02). It is splendidly located on an eminence not far from the church. The people gathered together and moved the pastor and his family into their new home.

A new church building at Flushing, Ohio, Rev. P. T. Amstutz ('08) pastor, was dedicated on Sunday, Oct. 9, Rev. S. B. McCormick, D. D., LL. D., having charge of the services. Although 66 persons constitute the membership of the church, a building worth \$11,000 has been built and dedicated with a very small indebtedness.

Rev. U. W. MacMillan ('95) and wife who have entered their new field of labor at Hickory, Pa., were tendered a delightful farewell reception by the congregation of the Hazelwood Church, where they had labored for more than four years. Following an excellent musical program and addresses of appreciation by neighboring pastors and representatives of the congregation, Dr. MacMillan was presented with a well-filled purse, and his wife with a brooch of diamonds and pearls. The following items will indicate the successful work of this pastorate: members received, 260; dismissed, 125; deceased, 25; dropped from roll, 105; present membership, 475; baptisms, 77; marriages, 37; funerals, 49; total contributions, about \$28,000, of which over \$4,000 was given to benevolence.

Before leaving for Salineville, Ohio, where he has accepted a call to a larger field, Rev. W. K. Weaver ('90) was surprised by his Sunday School Class at Mars, Pa., presenting him with a gold piece, and by the men of the church presenting a handsome sum in gold coins. The Ladies' Aid Society gave a reception for Mrs. Weaver the week previous to their going away, when they presented her with a beautiful ful set of silver.

The First Church of Morgantown, W. Va., Rev. A. M. Buchanan, D. D. ('82), pastor, has arranged for a series of Sunday evening addresses for students, having one address a month from October till April. All the speakers are noted men and thus far have attracted

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large audiences, and it is believed that they are proving a source of much benefit to the students.

Rev. McClain W. Davis ('96) has taken charge of a mission field in the suburbs of Boise, Ida. This is a new work in a rapidly growing part of the city.

Rev. D. A. Green ('96) has resigned the pastorate of the Manchester Church, N. S., Pittsburgh, Pa.

The address of Rev. L. Y. Graham ('61) is changed from Philadelphia to Tucson, Ariz.

On Oct. 9, 1910, Rev. T. C. McCarrell ('80) preached a historical sermon in connection with the celebration of the fiftieth anniversary of the Presbyterian Church of Mechanicsburg, Pa., where he has been pastor for the last twelve years. Rev. George W. Chalfant, D. D. ('61), of Pittsburgh, Pa., who was the first pastor of the church, delivered an address.

The ladies of the First Church of New Kensington, Pa., celebrated the eighth anniversary of the marriage of their pastor, Rev. L. C. Denise ('05 pg), by giving him and his wife a surprise in the form of a "fruit shower". Each guest brought one or more jars of fruit or preserves, besides bountiful refreshments.

On Sabbath, Nov. 6, Rev. R. L. Clark ('78) and his congregation celebrated the eighth anniversary of the organization of the Bethany Church, Lancaster, Pa. Mr. Clark took charge of the work in this field in June following the organization. The work has been well organized, the church having assumed its entire support and from the start contributing liberally to benevolent causes. One hundred and thirty-four members have been added since the organization, and the present membership numbers one hundred and twenty.

Rev. W. G. Reagle, D. D. ('91), pastor at Wellsville, Ohio, from April to November 1910, received into this church fifty-three new members. From the report made at the annual meeting in November, this church made an excellent showing in all departments of its work.

Following are the titles of an interesting series of sermons preached by Rev. P. W. Snyder ('00), pastor of the Homewood Church, Pittsburgh, Pa., on the last five Sabbath evenings of the old year: Medical Science and Divine Healing; Advice to Bargain Hunters; The Devil in Disguise; Eating Sour Grapes—Heredity; Christmas Tidings.

Rev. W. A. Reed ('00) has resigned the pastorate of the churches of Beulah and Kerr, in Blairsville Presbytery. Mr. Reed has been pastor of Beulah for more than ten years and stated supply at Kerr for about five years. At a reception held in the Kerr Church in honor of Mr. and Mrs. Reed on December 16, after a very touching speech of appreciation of work accomplished by them, they were presented with a large cake on which was placed \$25 in gold. At the close of the services at Beulah Church on Christmas morning, they were presented with a purse. Mr. Reed left these churches to take up work at Libby, Mont.

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During the past three months the number of accessions in churches administered to by the alumni has been very gratifying. We regret that we can do no more than give a tabulated list of these.

Pastor	Class	Church	Accessions
P. W. Snyder	1900	Homewood Ave., Pittsburgh, Pa.	59
O. N. Verner, D. D.	1886	McKees Rocks, Pa.	44
J. C. Dible	1893	Wilmerding, Pa.	5
C. S. McClelland, D. D.	1880	Mt. Washington, Pittsburgh, Pa.	48
J. H. Lawther	1901	Blackadore, Ave., Pgh., Pa.	33
G. R. Phillips	1902	McKinley Park, Pittsburgh, Pa.	28
R. L. Biddle	1895	Fairmount & Pleasant Hill	15
H. U. Davis	1898	Poke Run, Pa.	28
W. E. Howard	1894	First Church, Fayette City, Pa.	39
H. G. McMillen	1910	Holliday's Cove, W. Va.	43
F. W. Crowe	1902	Mt. Pisgah, Greentree, Pa.	5
H. W. Kilgore	1900	Long Run, Pa.	8
J. W. Witherspoon	1909	Scrubgrass, Pa.	20
Silas Cooke	1874	Early, Iowa	46
G. W. Kaufman	1907	Wray, Colo.	14
F. M. Silsley, D. D.	1898	North Church, Allegheny, Pa.	16
W. L. McMillan	1904	Summit, Pa.	13
C. L. Chalfant	1892	Boise, Idaho	22
J. N. Armstrong	1891	Blairstown, Pa.	14
James B. Hill	1891	Brookville, Pa.	17
M. S. Bush	1901	Ford City, Pa.	12
Charles Bell	1899	Slippery Rock, Pa. (Pr. Shen'go)	92
W. F. Reber	1897	Elwood City, Pa.	42
W. G. Reagle	1891	Wellsville, O.	42
D. H. Johnston	1907	Rosewood Ave., Toledo, O.	39
E. A. Culley	1894	Barnesville, O.	19
R. L. Smith	1881	Ligonier, Pa.	15
R. P. Daubenspeck, D. D.	1899	Huntingdon Pa.	31
Charles B. Wingerd	1909	West End, Pittsburgh, Pa.	8
J. M. Mercer	1878	Sharon Church, Carnot, Pa.	18
J. E. Garvin, D. D.	1890	Herron Ave., Pittsburgh, Pa.	27
J. P. Jordan	1890	McDonald, Pa.	22
A. J. Montgomery, Jr.	1890	Second, Oak Park, Ill.	11
R. P. Lippincott	1902	Calvary, Braddock, Pa.	11
W. A. Jones, D. D.	1889	Knoxville, Pittsburgh, Pa.	92
J. W. Harvey	1897	California, Pa.	14
L. C. Denise	1905	First, New Kensington, Pa.	15
Wm. J. Hutchinson, D. D.	1898	First, Kittanning, Pa.	30
Hugh Leith	1902	Lancaster, Ohio	56
J. M. Duff, D. D.	1876	First, Carnegie, Pa.	31
P. G. Miller	1907	Turtle Creek, Pa.	37
H. W. Hanna	1902	Cross Creek, Pa.	12
L. M. Lewis	1882	Arch Spring, Pa.	25
J. M. Potter	1898	Vance Memor'l, Wheeling, W. Va.	17
J. W. Reese	1878	Williamsburg, Pa.	12
W. L. McMillan ,	1904	Middlesex, Pa.	13

At the meeting of the Presbyterian Ministers' Association of Pittsburgh and vicinity, held Monday, Oct. 24, Rev. J. C. Bruce, D. D. ('76), read a very much appreciated paper on "The New Apologetic".

The Bulletin of the Western Theological Seminary.

The Throop Avenue Church, Brooklyn, N. Y., of which Rev. A. D. Carlisle, D. D., is pastor, was totally destroyed by fire about four o'clock Monday morning, Nov. 21. The loss was about \$150,000, a silver communion set and a safe containing records being the only articles saved. Not long before this the church had become entirely free from debt.

Rev. G. A. Pollock, D. D. ('60), has resigned the House of Hope Church, Elgin, Ill.

Rev. J. D. Humphrey, D. D., has resigned the pastorate of the First Church of Tarentum, Pa.

On Sabbath, Dec. 18, the new Slavic Chapel at Ambridge, Pa., was dedicated. The building, which cost \$5,000, was provided by the Sewickley Presbyterian Church. Rev. F. Paroulek ('09) has charge of this field under the direction of the Presbytery of Pittsburgh, having begun work there while still a student in the Seminary.

Rev. F. S. Crawford, D. D. ('79), pastor of the First Church of Indiana, Pa., recently preached his tenth anniversary sermon. In this time the membership has increased from 530 to 925. The building now occupied by this church, which was built during the present pastorate, is the largest and most modern in the county.

The Fullerton Avenue Church, Chicago, Ill., Rev. Hugh T. Kerr, D. D. ('97), pastor, on Thanksgiving Sunday gave an offering of \$2,000, to be used in advancing the work along regular church lines.

The Second Church of Oak Park, Ill., Rev. A. J. Montgomery ('90) pastor, within a year has received more than one hundred new members. This church is holding a series of neighborhood prayer meetings, conducting two meetings each week besides the regular prayer meetings.

Recently the Westminster Church of University Place, Neb., Rev. A. I. Keener ('04) pastor, dedicated, free of debt, a handsome brick building erected at a cost of \$10,000. At this service a free will offering of over seventy dollars was made for Missions.

The close of the first year of the pastorate of Rev. J. F. Elder, D. D. ('97) over the First Avenue Church of Denver, Col., was celebrated with a banquet in the First Avenue Hotel. Following stirring addresses made by representatives of the different organizations of the church, Dr. Elder gave a review of his work during the year. One of his most notable achievements was a Union Bible Class which met every Friday evening for seven months, with an attendance of several hundred persons. During the year 118 members were received into the church.

The Presbyterian Church of Elwood City, Pa., Rev. W. F. Reber ('97) pastor, has outgrown its present building, and at a congregational meeting held recently the people unanimously decided to erect a structure to cost \$25,000. Plans are well on the way and when spring opens, work on the new church will be begun.

Recently the Sabbath School room of the church at Blairstown Pa., Rev. J. N. Armstrong ('91) pastor, was remodeled at an ex-

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pense of \$800. There are now five separate class rooms, besides the main room, equipped with modern conveniences, including a piano worth \$500.

Rev. A. F. Alexander ('79) closed his pastorate over the church at Florence, Pa., on Dec. 25, 1910, having had charge of the work in this field since 1883. At the close of the evening service, the retiring pastor was presented with a purse of \$93 as a gift from the congregation. The following resolution was very heartily adopted: "Resolved, that we offer our sincere thanks to Rev. A. F. Alexander for his earnest and faithful services as pastor of this church". The Wednesday following he left for his home in Grove City, Pa., where his family have resided since last April.

On Friday evening, Dec. 30, Rev. U. S. Greves ('95) and his wife were tendered a farewell reception by the congregation of the Forty-third Street Church, Pittsburgh, Pa., where they have labored for the last twelve years. After a number of addresses, expressive of the esteem and appreciation in which they were held by the congregation and neighboring organizations, Mr. Greves was presented with a valuable gold watch and Mrs. Greves with a set of sterling table silverware. During the twelve years of Mr. Greves' pastorate at the Forty-third Street Church the membership has doubled and is now 440. A total of 707 members have been received, 439 of these on profession, an average of 58 each year. Mr. Greves has taken up the work at New Alexandria, Pa., to which place he was recently called.

At the January communion of the church at Brookville, Pa., Rev. James B. Hill, ('91) pastor, a debt of \$8,500 was reported to have been paid, thus relieving the congregation of all debt.

Late in October Reunion services were held in the Central Church, Pittsburgh, Rev. T. S. Stuart ('06), pastor, with a large attendance of present and former members. The services consisted of communion at 11 o'clock, Sunday School at noon, addressed by former teachers and superintendents, and, after luncheon served by the women of the congregation, a service at 3 o'clock in the afternoon. Among the speakers were two former pastors, Rev. C. S. Beatty and Rev. N. B. Harrison. A movement was started to make the reunion an annual event. On the following Monday evening a reception was held in the church, when a literary and musical program was rendered.

Rev. A. C. Powell ('04) was tendered a very delightful reception by the congregations of Kalida and Gomer, Ohio, marking the beginning of his pastorate there early in December.

Rev. C. Waldo Cherry ('97), of Troy, N. Y., preached in the Fifth Avenue Church, New York, in the morning and afternoon of January 15.

Rev. Harvey G. Furbay, Ph. D. ('91), pastor of the First Union Church of New York, on January 15 began preaching a series of Sunday evening sermons as follows: "Who is a Christian?" "Who is a Hypocrite?" "What is Conversion?" "Is There a Hell?" "What is Faith?" "What Use is the Church?" "Is the Bible Any Use?" "Will Prayer Heal the Sick?" "Why Be Baptized?" "Can a Loving God Permit Misery?" "What Is Truth?"

The Bulletin of the Western Theological Seminary.

On December 27 and 28, the West Kishacoquillas Church, of Belleville, Pa., Rev. C. O. Anderson ('99), pastor, celebrated the one hundred and thirty-fifth anniversary of the first preaching services in the Kishacoquillas Valley and the fiftieth anniversary of the dedication of the present church building.

Rev. N. S. Fiscus ('99) has resigned the churches of Hewett and Jefferson, Pa.

The address of Rev. D. R. Montgomery ('00) is changed from Cle Elum, Wash., to Sharpsburg, Pa.

Rev. William A. Brown, Ph. D. ('96), has resigned the First Church of Hyde Park, Mass., to become the Superintendent of Missions for Boston Presbytery.

Rev. F. M. Silsley, D. D. ('98), pastor of the North Church, N. S., Pittsburgh, Pa., was presented with a gold watch by the elders and trustees at the congregational meeting on January 12. Reports read at this meeting show the church to be in excellent condition.

Rev. M. S. Bush ('01), pastor of the First Church of Ford City, Pa., at a reception held on January 12 for the members who had come into the church during the past year, was surprised by receiving from the session and trustees a purse containing over \$32.

As a result of ten day meetings held by Rev. A. H. Gettman ('02), Synodical worker, under the Home Mission Committee of Steubenville Presbytery, the following churches have received new members as indicated: Unionport, 9; Center Unity, 13; Annapolis, 8; New Cumberland, 5; New Harrisburg, 22; Dellroy, 24.

Rev. J. H. Barton ('84) is doing a splendid work in Idaho as Synodical Evangelist. On November 7 a Presbyterian Church of 16 members was organized at Milner, and one month later, at the first communion service, one member, the leading business man of the place, was received by profession of faith. At Bellevue two members were received by profession of faith at the communion service held December 11. At Augur Falls a church with fifteen members was organized on December 18. The services at the latter place were held in a vacant "prove up shack", 12 x 14 feet in dimensions. With a congregation of 25 present, 5 were received by profession of faith, two of whom were baptized, and two ruling elders were elected and ordained. The services were marked by a deep spiritual interest and made a profound impression on the little community.

On Sunday, January 15, a remarkable communion service was held in the Knoxville Presbyterian Church, Pittsburgh, Pa., Rev. W. A. Jones, D. D. ('98), pastor. Following a two weeks' series of meetings conducted by the pastor, the attendance at the communion service was so large that an overflow meeting had to be provided for. Dr. Jones conducted the service for more than 800 communicants in the auditorium, and Dr. Kelso, of the Seminary, conducted a similar service for more than 300 in the lecture hall. Ninety-two new members were received, 68 by profession and 24 by letter. Fifty-six of those who joined were men. This revival was the result of a quiet campaign of personal work conducted by the members during the six weeks preceding the communion service. The present church building is quite inadequate

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for the needs of the congregation, and they lately voted to purchase ground upon which to erect a modern Sunday School building. At the same meeting a substantial increase was voted to the pastor's salary.

Rev. W. P. Spargrove ('96) is now filling the chair of Greek and German at Waynesburg College, Waynesburg, Pa.

The First Presbyterian Church of Follansbee, W. Va., Rev. T. C. Pears, Jr. ('10), pastor, was dedicated with appropriate services on Sunday, October 23. Rev. David R. Breed, D. D., of the Seminary, preached the dedication sermon.

On Tuesday, January 3, a luncheon and reunion of former students of the Steubenville Female Seminary was held in the Fort Pitt Hotel, Pittsburgh, and attended by 200 persons. The reunion was in honor of Rev. A. M. Reid, D. D. ('53), who was connected with the institution for almost forty years as teacher, principal, and proprietor. An informal reception preceded the luncheon. A small bag containing \$300 in gold was presented to Dr. Reid, a gift from former pupils and other alumnae of the Seminary. The Woman's Club of Crafton, whose members Dr. Reid addressed not long ago, presented him with a large bouquet of carnations.

Dr. Snowden's work, "The World a Spiritual System", is being used as a text-book by President A. H. Strong, of Rochester Theological Seminary.

Rev. T. Alden Stancliffe ('00), located at Kalispell, Mont., publishes an interesting church bulletin, giving the local church news.

Rev. S. R. Gordon, D. D., LL. D. ('77), is President of Henry Kendall College, Tulsa, Okla., and is meeting with great success in his work.

It is necessary to correct an error in the necrological report. Rev. J. L. Thompson ('72) was reported in the secular and religious press to have met his death in a railroad accident in March, 1910. We are glad to say that it was not the alumnus of W. T. S.

Rev. A. D. Carlile, D. D. ('85), of Brooklyn, N. Y., on January 24 lectured in the Tabernacle Presbyterian Church, Pittsburgh, on "A Tourist's Novitiate or The First Trip Abroad".

Rev. S. V. Bedickian ('96), who is in Boston in the interest of the publication of several books, is supplying the Westminster Church, Manchester, N. H.

On January 29 Rev. Henry Woods, D. D. ('62), preached a sermon marking the fortieth anniversary of his pastorate in the East Buffalo Church. The following Tuesday an appropriate celebration was held to which the pastors of the Washington Presbyterian Churches and all former members and friends were invited. Among the speakers were President James D. Moffat, of Washington and Jefferson College, Rev. Matthew Rutherford of the Third Church of Washington, and Rev. J. C. Ely of Finleyville, Pa.

Faculty Notes.

Prof. Breed was absent from the Seminary October 8 to 18 upon a Western trip, largely in the interests of the Seminary. His first stop was at Cincinnati, where he preached for Rev. Dr. Curtis in the Mount Auburn Presbyterian Church, and where, also, he met and conversed with delegates to the Episcopal Convention. His impression is that the uppermost question in the minds of thoughtful "churchmen" is Christian Union, upon a mutually satisfactory basis.

Prof. Breed went thence to St. Peter, Minn., to attend the Synodical Sunday School Institute, which was the primary object of his journey. The Institute was well attended by ministers and laymen from different sections of the State. He made four addresses during the two days on the following subjects: "The Fundamental Elements of the Teaching Process"; "The Teaching of Jesus in the Light of Modern Pedagogics"; "The Bible-teacher's Knowledge of the Scriptures Systematized" and "The New Graded Lessons".

Prof. Breed then visited St. Paul, the scene of his first pastorate. He lectured in the Dayton Avenue Church with lantern-slides on "Jerusalem in the Period of its Grandeur"; preached to his old flock in the House of Hope on Sunday morning and in the Dayton Avenue Church in the evening. The next day he met and addressed the faculty and students of Macalester College on "The Claims of the Ministry". Altogether it was a most strenuous trip and brought our Seminary to the attention of a very wide circle.

COLLEGE PREACHERS. Professor Farmer has been appointed the college preacher at Beloit College, Beloit, Wis. President Kelso is to preach in the University Chapel at Wooster on May 7.

SEMINARY EXTENSION LECTURES. As this number of the Bulletin goes to press, members of the Faculty are conducting two courses of Seminary Extension Lectures. Dr. Breed is giving a course of four lectures on the Sacraments in the East Liberty Presbyterian Church, and Dr. Farmer in the Shadyside Presbyterian Church, on the Social Teachings of the New Testament. Both courses of lectures have proved a success and indicate that the Seminary is meeting a real demand.

The members of the Faculty have read the following papers before the Presbyterian Ministers' Association: "Oberammergau and Its Passion Play", Dr. Schaff; "Christ's Estimate of His Own Miracles", Dr. Farmer; "The Hebrew Prophets and the Social Question", Dr. Kelso.

General Information.

General Information.

THE L. H. SEVERANCE MISSIONARY LECTURESHIP.

By the gift of \$5,000, Mr. L. H. Severance, of Cleveland, Ohio, has endowed a missionary lectureship. The income from this endowment is to be used for special instruction in the history of foreign missions and methods of work which are employed on the field.

THE SEMINARY AND THE CHURCH BUDGET.

A number of churches have been taking an annual contribution at a morning service for the current expenses of the Seminary. Churches that have adopted the new "budget" plan, are putting the Seminary on their annual budget. The Sewickley, the Shadyside, and the Sixth Presbyterian Churches have lately decided to help the Seminary in this way. We take this opportunity of suggesting this plan to other Presbyterian Churches of Western Pennsylvania and Eastern Ohio.

THE NEW DORMITORY.

The contract for the new dormitory was awarded to the Thompson-Sterett Company, at a meeting of the Board of Trustees held December 21st. The contract calls for the completion of the building by October 1st, so that it will be available for occupancy during the year 1911-12. It is to be a first-class structure in every respect—of fire-proof, re-inforced concrete construction, containing a gymnasium, a game room, as well as a dining room and kitchen. When fully completed it will accommodate eighty students. Architecturally it will be a beautiful building of the Tudor-Gothic style. By a somewhat peculiar shape (the general floor plan being in the shape of a Y) direct sunlight is secured for every room in the building. This building is to be named "Memorial Hall", and will give the Western Theological Seminary one of the completest and most comfortable dormitories in the country.

During the erection of the new dormitory the students are temporarily housed in Seminary Hall and in a large house on Lincoln Avenue, which has been put at the disposal of the Seminary, without rent, by the generosity of Mr. John R. Gregg.

PRESBYTERIAL COMMITTEE ON W. T. S.

Shenango Presbytery, in session at Center Church on September 13, 1910, adopted the following minute: "The Presbytery of Shenango has received with much satisfaction the annual report of the Western Theological Seminary and sincerely congratulates its faculty and trustees upon their alertness to present opportunities and responsibilities; and we recommend the Seminary to our churches for prayerful sympathy and financial aid".

The Bulletin of the Western Theological Seminary.

CONFERENCE OF THE DEPARTMENT OF CHURCH AND LABOR.

The Faculty of the Western Theological Seminary granted the use of the Chapel for a conference on "The Problem of the Downtown Church" for ministers and theological students. The conference was held Friday afternoon, February 10. The following program was carried out:

- 2:00 to 3:00 P. M.—How to make a survey of local conditions.
- 3:00 to 4:00 P. M.—Principles of successful church advertising and the effective use of literature.
- 4:00 to 5:00 P. M.—How the problems of the downtown church are being met, as exemplified in the work of the Labor Temple in lower New York.
- 5:00 to 5:30 P. M.—A general discussion of various practical subjects relating to the downtown situation.
- 6:00 to 7:30 P. M.—Supper for the men and women of the churches, with brief addresses on "The Problem of the City", by Messrs. James H. Gray, John Williams' and H. D. English. (Held in parlors of Second Presbyterian Church.)
- 8:00 P. M.—Popular mass meeting for workingmen and members of the Church, addressed by Rev. Charles Stelzle on "The Church and Social Unrest." (Held in the Second Presbyterian Church.)

FOREIGN DEPARTMENT.

Since the publication of the last Bulletin the following contributions have been received for the special support of the Foreign Department:

Second Presbyterian Church, Butler, Pa	\$15.00
Presbyterian Church, New Alexandria, Pa.	25.00
First Church, Washington, Pa.	50.00
First Church, Latrobe, Pa.	15.00
Brighton Road, Allegheny, Pa.	20.00
North Church, Allegheny, Pa.	50.00
Plain Grove Church, Slippery Rock, Pa.	10.00
Knoxville Church, Pittsburgh, Pa.	10.00
Presbyterian Church, Freeport, Pa.	21.00
Presbyterian Church, West Sunbury, Pa.	5.00
Central Church, New Castle, Pa.	10.00
First Church, Johnstown, Pa.	50.00
East Liberty Church, Pittsburgh, Pa.	50.00
Chartiers Church, Presbytery of Pittsburgh.	14.00
First Church, Wilksburg, Pa.	25.00

BIOGRAPHICAL CATALOGUE

—OF THE—

Western Theological Seminary

No Library of a graduate of the Western Theological Seminary can be complete without this handsome volume of our Biographical Catalogue. It contains an accurate record of all professors and alumni, together with every partial student of this Seminary, comprising 2098 matriculated students, over 1000 of whom are now living. Sign and mail the blank below.

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Dear Sir:—

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The Western Theological Seminary

North Side, Pittsburgh, Pa.

FOUNDED BY THE GENERAL ASSEMBLY, 1828

The Faculty consists of 36 professors and four instructors. A complete modern theological curriculum, with selective courses leading to the degree of B. D. Graduate courses of the University of Pittsburgh, leading to the degrees of M. A. and Ph. D., are open to properly qualified students of the Seminary. A special course is offered in Practical Christian Ethics, in which students investigate the problems of city missions, settlement work, and other forms of Christian activity. The City of Pittsburgh affords unusual opportunities for the study of social problems.

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A post-graduate scholarship of \$500 is annually awarded to the member of the graduating class who has the highest rank and who has spent three years in the institution.

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For further information, address:

Rev. James A. Latta, Ph. D., LL.D.,

North Side, Pittsburgh, Pa.

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of the
Western Theological
Seminary



Vol. III

1911-1912

No. 10



THE BULLETIN

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Edited by the President with the co-operation of the Faculty.

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Communications for the Editor and all business matters should be addressed to
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1911

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The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME III.

APRIL, 1911

No. 4.

Marcus Dods The Preacher.

REV. ROBERT CHRISTIE, D.D., LL.D.

A just estimate of Principal Marcus Dods as a preacher may be gained from a volume of sermons, which have been selected from manuscripts left at his death.* The aim in the sermons chosen was to represent Dr. Dods' preaching as a whole. Hence, "While the majority of the sermons are recent, the volume includes several which date in their first conception from the years when he was at the height of his influence in Glasgow". To know this is important, since we learn thereby what kind of preaching held popular attention during a generation of great theological change and unrest. The preacher was known to be one of the most open minded scholars of his day, keeping himself informed on all the advances in natural science and Biblical learning, and, if these discourses be a fair sample of his pulpit themes through all those years, it will be seen how he kept out of his preaching all allusions to the questions of criticism and science so hotly debated at

*Christ and Man. Sermons by the late Marcus Dods, D. D., Principal of New College, Edinburgh. New York: George H. Doran Company. \$1.50.

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the time. Whatever perplexities he had in adjusting the new learning to the old positions were never thrust upon the attention of his congregation. He dealt with subjects in a way to beget or strengthen faith in the cardinal doctrines of Christianity.

Ripe scholarship, a fine insight into human nature, and strong conviction are stamped on the face of every discourse in the volume. He assumes that under all the changes that have taken place in the last eighteen hundred years human needs remain unaltered, and hence found New Testament teaching applicable to the troubles of the individual and to present day society. We have a sample of this in his treatment of "The Baptist's Message to Jesus", where he says, "John's doubt moves over each generation and has to be solved by every man. 'Art thou he that should come, or look we for another?' Do we find in his person God, righteousness, and eternity? And this doubt is nourished and strengthened much as John's was. Men are always tempted to resent Christ's method. His work seems so slow: one is tempted to say, so inefficient, so unmarked by urgency, in so many ways it disappoints the expectations of practical men. . . . It is precisely John's difficulty which is today preventing many earnest men of the working classes from believing in Christ. His methods bring no immediate relief, no revolution, no upturning of the social order, no instant setting right all that is wrong. It is this which prompts so many to turn . . . to some hasty demagogue who offers a panacea which is to cure all the world's ills in a fortnight. Christ said to John in effect, My Kingdom is spiritual. Hence I must work through the individual. Only by regenerating the individual do I expect to regenerate the world". This is but an instance of how in almost every Bible truth with which he deals he finds something applicable to the needs of the people whom he addressed.

The hold his preaching had on those who gathered to hear owed little of its influence to rare gifts of fancy, imagination, or rhetorical effects. The writer had the privilege of hearing Dr. Dods several Sabbaths in his own pulpit, in the

Marcus Dods The Preacher

year 1877. There was no crowd at the doors waiting for pew-holders to be seated in order to find entrance, but a rather large audience room was filled with a congregation made up of all classes of the people. His appearance conveyed the impression of power, both mental and physical. He read the Scriptures in a rather strong, rich voice, and free from mannerisms. The comprehensive prayer was simple in expression, devout in tone, and more brief than was usual in many pulpits. He was still more apart from what is common when he came to the sermon. From the moment he read his text to the close of his discourse his eyes were fixed on his manuscript, and there was not a single significant gesture with hands or body. And the audience seemed as immovable as the preacher. Every eye was directed to the pulpit, whilst with fixed attention they listened to a train of thought based on the text, uttered in clear, simple language, and closely applicable to human needs. What Mr. Gladstone said of Newman's preaching might be applied with slight change to Dr. Dods. He said, "There was not very much change in the inflexion of his voice; action there was none. His sermons were read and his eyes were always down on his book, and all *that*, you will say, is against efficient preaching. Yes, but you must take the man as a whole, and there was a stamp and seal upon him; there was a solemn sweetness in his tone; there was a completeness in his figure; taken together with the tone and the manner which made his delivery such as I have described it, and, though exclusively from written sermons, singularly attractive."

The absence of gifts of delivery did not seem to hinder his power as pastor, but it doubtless accounts for his having to wait for six years before receiving a call. In that time he preached as a candidate before twenty-four different congregations in Scotland and England. In a village congregation, known to the writer, he received seven votes. In after years those who cast them made so much of their discernment that they became known as "the seven wise men". It is doubtful whether any minister that has risen to eminence could look back to half the number of such disappointments.

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How he bore it all has come to light in a volume of letters just published, many of which were written about that time.* We are not surprised that he sometimes thought of turning aside to some other calling and more than once had his mind toward the colonies. But it is noteworthy that whilst there was much feeling connected with these discouragements, there was neither bitterness nor envy. These things might dampen his hopes, but they put no check on his industry. He read much, edited Augustine's "City of God", and among other things translated for a publisher Lange's "Life of Christ". He was for a time also employed in one of the large libraries of Edinburgh, where he got a knowledge of books such as is attained by few, all of which had a close relation to the work of his after life. Indeed it may be doubted whether he would have gone as far as he did had the way been opened to the pastorate on his leaving the "divinity hall". His patience, however, seems to have touched its limit when invited to preach for the church that called him. He writes to one of his sisters: "I think this must and ought to be the last time I shall preach as a candidate. It passes in course of time from a humiliating to a mean and childish business". But there in Renfield Church, Glasgow, he found his opportunity.

His work was a success from the start and his influence soon began to reach far beyond his congregation. As a leader in looking at the Bible through the changed views of recent times, he was long suspected and at last charged with heresy. The trial resulted in the approval of the great body of his brethren and in an increase of popularity. Dr. Dods seemed to care little for the applause of the multitude. He was seldom seen on the platform at popular gatherings and was never in demand to furnish entertainment on such occasions, but when a great moral or religious question was agitating the public mind the people naturally turned to him to point the way of settlement. He took little part in mere ecclesiastical affairs and when offered the Moderatorship of the General Assembly modestly declined the great honor. When

"The Early Letters of Marcus Dods, D. D." \$1.50

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the Chair of New Testament Greek fell vacant in New College, Edinburgh, he was called to that position and filled it with distinguished ability till selected Principal of the same institution, which may be regarded as the most coveted honor in the gift of his denomination.

Dr. Dods made a large use of the pen, but most of the product went into commentaries and book reviews. And fortunate the volume that received his unqualified endorsement. We could name more than one book that leapt into popular favor by reason of his commendation. But his reputation, that carried him into positions of power, was largely built upon his preaching, which proves it to have been of a high order. Indeed, no volume of sermons that has appeared for many a day, will more amply repay the study of the young preacher than that on which this article is based. These "ample and spacious discourses" have that "fertilizing touch" which alone makes such reading profitable.

N. S., Pittsburgh, Pa.

Browning's Saul.

A Study in the Power of an Endless Life.

REV. JAMES MEASE POTTER.

Browning is peculiarly the poet of the soul. Stedman, in writing of him and what he was pleased to call his eccentric genius, said, "Browning's mission has been that of exploring the secret regions of the soul. He has opened a new school of poetry, whose office is to follow the workings of the mind, to discover the impalpable elements of which human motives and passions are composed. The greatest forces are the most elusive; the unseen, mightier than the seen. Browning, as the poet of psychology, chooses to seek for the undercurrents of the soul, rather than to depict acts and situations. No former poet has so relied upon this province for the excursions of his muse".

Comparing Browning with Carlyle, Prof. Jones indicates that they "taught the same truth. They were both witnesses to the presence of God in the spirit of man, and looked at this life in the light of another and a higher; or rather they penetrated through the husk of time and saw that eternity is, even here, a tranquil element underlying the noisy antagonisms of man's earthly life".

This truth finds splendid illustration in "Saul", which has been called by many critics the grandest and most beautiful of all Browning's religious poems. It is a Messianic Oratorio in words. It strikes the great orchestral chord of immortality. Mabie has written that "it sweeps along eager, impetuous, resistless, as the streams which descend the Alps and rush seaward with the joy of a mountain torrent. He had the intense joy of life. In this poem first and foremost

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there is the intense and vivid consciousness of the glory of life, and of the splendor of the world". Rarely has this found such thrilling expression as in the lips of the young poet beguiling the furious spirit of the mighty Saul. "Oh our manhood's prime vigor . . . and the senses forever in joy." After the wailing monotones and the chorus of lamentations which of late years have arisen in so many quarters, such music as this song of David's thrills the blood like a mountain breeze, and stirs the heart like a bugle call. Such a victorious strain was the natural prelude to the great vision with which the poem rises to its noble climax.

In this great poem we have a study of the influence of music on a mind diseased. Saul, Israel's stalwart king and special hope, is mad—melancholy mad—driven so by his own wild and wilful passions. Those about him are powerless to help, or to control him. So David is sent for to try the ministry of music. Dr. Burney, in his "History of Music", has a chapter on "The Medical Powers Attributed to Music by the Ancients". He thinks this influence partly due to its occasioning certain vibrations of the nerves, as well as its well-known effect in diverting the attention. Depression of mind, delirium, and insanity were anciently attributed to evil spirits which were put to flight by suitable harmonies. For this reason David, the young harpist, is brought to try the soothing influence of sweet song. The peculiar and sweet melancholy inspired by distant church bells on a calm summer evening in the countryside, though difficult to account for, is not less real than the inspiring and invigorating effect produced by march music on soldiers grown weary in the day's march or disheartened when the tide of battle has gone hard against them.

We have here also a study of the healing power of friendship. David was the mad king's friend who was willing to suffer for him. Is it not true that often in those moments when sorrow breaks the heart, one look into the face of a friend whose eyes are dim with tears of sympathy, is worth all gifts of gold? From the sympathetic suffering of a friend David later rises to the sublime truth of the Divine Sufferer

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of Calvary, the Friend of Sinners, who suffered for all souls that are sin-diseased. Dr. Hillis says in his study of Saul, "Browning would have us believe that the recovery of every Saul begins with these words: 'In my darkest hour there came a friend' ".

So David comes with his warm and fragrant friendship, and his gifts, to help and hearten and give hope, and strive to bring the sad strife to a close. The radiant youth with "God's dew upon his gracious golden hair", and the lilies of the pasture entwined about his harp strings to keep them cool, both speak of a region quite different from this region of arid desert and anxious minds. By such sweetness of friendship, of music, and of fragrant pasture lands, even the scorched soul of the melancholy king may be refreshed. David reverently kneels at the tent door and prays to the God of his fathers for wisdom and strength, and then makes his way into the tent. In the blackness of the tent he sees the giant shadow of the king: then a single sunbeam falling through the tent reveals the "agonized Saul, drear and stark, blind and dumb". He speaks, but there echoes no reply. He kneels and strikes his harp and there pour forth melodies pure, soft, and sweet. He first played the tune used at the sheep-folding, bringing him into harmony with the lower forms of healthy life; then other tunes such as touch and please the creatures of the pasture lands, the simple songs that win all living creatures with the mere sense of the good of life in its simplest states. Then he is advanced to the glad song of the reapers, then the wine song, with its joy of men and their fellowship in labor, and the common good of life. He struck his harp, and again the march of the honored dead is played: the gentle lament, and quiet praise for those whose faults have been forgotten in the work they have accomplished here. After that comes the happy song of love and marriage, with the abounding life of joyous maidens, followed by the great march of the union of men for help and for defence. But none of these touch or stir the melancholy king. He remains far apart in gloomy solitude.

So David tries the deeper strain of worship, the sacred

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chant of the Levites as they ascend the altar to offer sacrifice to Jehovah. This at last goes to the root of his woe and loss, but not with healing yet. It recalls to him the reason for his lonely sorrow, his shadowed faith, his lost fellowship. And in the darkness the strong man groans, so that the tent shakes under the strain of it.

The singer tries again, and sings the jubilant song of man's life in its pleasures and its tasks. What joy in work! What glory in achievement! Think of the glory of fame: to have your name live in the annals of your country; to have a splendid tomb, graven with the tale of mighty deeds; the love and reverence of all the ages; all good gifts combined to dower one head, crowned with undying fame,—all concentrated upon Saul, the king. All the fire and force of David's hot heart voices itself then in the one cry "Saul!" It went like an arrow to his wintry soul; "as spring's arrowy summons to the vale, making it laugh in freedom and flowers". Saul was "released and aware"; despair was gone; pale and wan he stood by the tent-pole. He was revealed to life; life with its possibilities was revealed to him, but he was not yet prepared to enjoy it. He had no real concern in life's affairs. "His eyes and face wore the look of pallid autumn sunsets, out of which the life of the year had gone, and all the glow and activity only a memory."

Then the truth suddenly breaks upon David. He sings of a new life, reset and reformed, retouched by the Divine Power, amid new conditions. As David sings of the ages to come that shall ring with the praises of the king, the life-streams begin to course through his veins. He puts out his hand and touches tenderly the brow of the strong young harpist, and, as he looks gravely on David, the beautiful soul of the youthful singer goes out to the troubled king in love. The magnetism of his sympathy touches him, and he longs to impart to him more than the past and the present, so he says,—

"I yearned.—Could I help thee, my father, inventing a bliss,
I would add to that life of the past, both the future and this:
I would give thee new life altogether, as good, ages hence,
As this moment,—had love but the warrant, love's heart to dispense!"

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The first immortality with which he would arouse the mournful king was a "pseudo-immortality", that taught by George Eliot, to live in deeds that live after us in the lives of men whom we have helped. It failed then—as it always does—to satisfy the insatiable cravings of a soul that was born for the immortality of an endless life. Then he rises to the truth of the true immortality, as he declares, "God's throne above man's grave!"

In this mood and with this divine desire to help, David is carried beyond the harp and song into the sublime vision and spiritual message of the prophets. He has run the gamut of all that this life can yield of good and power—even to the great—and it falls short. It leaves the heart still yearning amid the misery of such lives as this of Saul for a fuller hope and an ampler power. He looks at the world and sees evidence of vast possibilities, of infinite power. "God is seen God", he says, "in the star, in the stone, in the flesh, in the soul, and the clod". While here nothing is perfect, in Him all is perfect, and all complete. All is under law, but love rises above the whole order, and would give, and bless and heal forever. This reaches its best and highest in God. The very greatness of God's gift, and the build of man's heart, and the hunger of man's soul, require this—the very ideal of the "good God". For, he continues,—

"Man is taught enough by life's dream, of the next to make sure:
By the pain-throb triumphantly winning intensified bliss,
And the next world's reward and repose, by the struggles in this."

The final argument is this,—If he, David, would fain do so much for this suffering man, would save, redeem, and restore him; would interpose to snatch Saul, the mistake, the failure, from ruin, and bid him win by the pain-throb the intensified bliss of the next world's reward and repose; if he would starve his own soul to fill up Saul's life, surely God would exceed all that David would or could desire to do, as the creator in everything surpasses the creature, as the infinite transcends the finite. Then in a magnificent burst of prophetic vision, like some great orchestral climax, or Hallelujah Chorus, the singer tells Saul,—

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"O Saul, it shall be
A Face like my face that receives thee; a Man like to me
Thou shalt love and be loved by forever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

David thus "swings wide for him the door of immortality, and reminds this man, with his sorrow and shame and failure, that through God's good mercy the immortal life shall repair the defects of the life that is. An eternal morning shall succeed death's brief night. Saul, now a ruin and a failure, shall awake to new light and new life and endure". And this all because he has looked upon the Face of the Friend Divine, who walks amid the multitudes of sinful, suffering, sorrowing men and women, recovering them from ruin and defeat. "Therefore hope thou in Christ, whose love can soften the hardest heart, forgive the blackest sin, and redeem the darkest tragedy of the soul into triumph and victory".

So David at last attains to the great elemental argument of the Christ Himself: "Because I live, ye shall live also". In this the troubled heart can take counsel of hope and faith and love. The Christ of immortality has never broken his promise to us here in life, nor shall He break faith with us when we are standing at the open grave, or are face to face with death. God lives, and doth not change: Christ loves, and is eternal. Therefore, we through faith in Him shall live also, and live alway.

"The stars shine over the earth,
The stars shine over the sea:
The stars look up to the Mighty God,
The stars look down on me.

"The stars shall live for a million years,
For a million years and a day:
But God and I will live and love
When the stars have passed away."

The faith of Robert Browning thus rests supremely upon Jesus Christ. He is Christian to the core. The life which he lives, and of which he writes, is a thing of glory because he lives it and interprets it by the faith of the Son of God. Life, Death, and the great Bèyond are to him aglow with wonderful brightness, because he sees them all in the "light of

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the knowledge of the glory of God in the fact of Christ".
As he declares in "A Death in the Desert",—

"I say, the acknowledgement of God in Christ
Accepted by the reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise."

Wheeling, W. Va.

Psychology and Regeneration.

REV. JOHN HOFFMAN, D.D.

A decided change in the temper of the times is apparent. The practical and the scientific spirit have become dominant. There is an ever growing demand for facts and definite results. With a veritable passion for the concrete, theology and religion have been invaded by this craving for proximate reality. The authority of creed with its unprofitable speculations grows less while the search for truth becomes more zealous. Neither an infallible Church nor an infallible Book commands the unqualified assent of the age. The inductive method, with its close scrutiny of facts, has driven man more and more from theory to experience. As Professor Drummond wrote: "Christianity is learning from science to go back to its facts. The evidence for Christianity is not the Evidences. The evidence for Christianity is a Christian". And with him Dr. Newton Marshall agrees when he substantially declares that the new theological method must begin with the concrete and practical rather than with the metaphysical and remote. Today, therefore, the wise religious leader will seek to develop conceptions from facts near at hand. He will study phenomena first and then move back to ultimate reality as the ground of experience.

Of such a nature is the modern analytic movement, ever striving to be true to the items of experience. It would be strange, indeed, if that which concerns man most vitally should escape this patient examination of the realities of life. If the mechanical and so-called natural forces involving his life are the subject of keenest scrutiny, why not his experience of God? We need to know the facts of consciousness when reacting to Deity as well as when responding to the demand for food. The presence of mystery, the protest of a mistaken sanctity, the supposed aloofness of the religious life, have too long diverted thought from this precious and rich field. It is only this concrete, patient, and scholarly study of the religious

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consciousness that will give theology its rightful place among the sciences and commend the religious life to the world of thoughtful men.

In the effort to interpret and classify the facts of religious experience the sciences of Comparative Religion and Psychology are indispensable. In this paper we are concerned chiefly with Psychology and its contribution to our understanding of one great experience in the religious life—that of regeneration, or conversion. We desire to employ these terms, regeneration and conversion, not in their theological sense, as defining respectively the activity of God and man, but in a very popular way, as describing man's response to God in accepting the Divine rule for his practical life and character. In thus using these terms interchangeably we are doing what every psychologist has done. We also understand the term psychology when applied to regeneration, to mean that science which aims to examine and describe, as Professor Coe puts it, "a mass of ascertainable states of consciousness" designated as religious.

That such a study is needed in the interests of practical morality and intelligent church life, all will recognize; and that it should focus its energies on this supreme experience of the religious consciousness is one of the most gratifying results of this whole movement. This was not always the case. The absence of scientific works dealing with conversion is well known. A writer, after examining a bibliography of over 1200 titles attached to an introduction to the study of theology, finds but one slight volume dealing with this subject. It is time, therefore, the Church sought to understand an experience so vital to morals and society.

That the application of the empirical method to the religious consciousness is difficult and often inadequate every psychologist admits. Facts of consciousness are neither weighable nor tangible. They rest for evidence on the testimony of the questionnaire, the revelations of biography and autobiography, diaries and devotional literature. Then, too, we must acknowledge that the most expert investigator is not always accurate in interpreting his own experiences, much

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less those of the average man or woman. Memory, also, does not infallibly record impressions and reactions long distant. In addition, the field to be studied, although limited to this one experience of conversion, is so varied in its complexity and so rich in its profusion that errors in induction are inevitable. Modesty is, therefore, demanded of those who pursue a science so young and so difficult in procedure, as well as very great gratitude on the part of the Church for labors so important and so significant for a saner religious education and a more permanent faith in the practicalness of the religious life.

The psychologist, therefore, studies the spirit of man in its religious manifestations. His concern is neither with the origin of the idea of God nor with the metaphysical reasonableness of the religious life, but with the workings of the consciousness of man, reacting to the stimulus of his conception of Deity. He studies rational beings in their setting, in their contact with environment, in their experience of life. His aim is to discover, "under what circumstances does the Divine spirit work such and such a change in the minds of the men". As Prof. Cutten puts it, the psychologist "examines the effects upon the individual of all contributing influences in conversion but makes no attempt to analyze, describe, or explain the Divine element". If then we understand the sphere and function of the psychologist, he is concerned with the facts of the religious consciousness in manifestation, the forms they assume, and what determines their variety as seen in the experience of conversion.

Our first task, therefore, must be to discover the reality and distinctness of these facts. Is conversion, or regeneration, a definite experience of consciousness and life? Is there any essential difference between the mind of the regenerate and the unregenerate? Professor James warns us that, "the danger of the psychological study (of religious experience) is to assimilate conversion to ordinary spiritual growth". In short we would put it this way: to identify natural and religious processes. Two confusing impressions arise as one pursues this study of the reality of conversion as a fact of

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consciousness and a fact for life—one is that every psychologist treats this experience as real, the other is that the same psychologists hasten to assure us that such experiences cannot be distinguished from our entire mental life. Dr. Starbuck, for example, declares that we cannot distinguish between the functionings of consciousness termed religious and those termed mental, and yet he acknowledges that the effect of conversion is to bring with it a "changed attitude toward life, which is fairly constant and permanent, although the feelings fluctuate." He also discovers that in the conversion group altruistic and social ideals are higher, while in the non-conversion group the desire for knowledge and self-interest are stronger. Professor James declares that the best things that history has to show are the fruits of religious experience, and Professor Coe virtually concedes the same thing. Professor Coe is very clear in his presentation. He admits that profound and permanent changes in character may take place suddenly, that in epochal experiences likes and dislikes may be revolutionized and a perverted will set right and kept right, but he can find no internal or external mark by which we may distinguish the regenerate from the unregenerate mind. We cannot differentiate the Christian, he declares, from the "merely moral man." "Everything that we know," he asserts, "of the beginnings of humanity indicates that the roots of moral capacity are identical with the roots of human nature itself." In other words, when John Fiske and others discovered that the religious instincts are common to man, it follows that there is no distinction between the regenerate and unregenerate. Or if there be one, it is not qualitative but quantitative. All are in a series of moral experiences—the regenerate man confessedly, as Professor Coe admits, standing higher in the series than the cultivated man of the world.

We believe that the average psychologist is a victim of an ancient view that moral depravity means utter and complete helplessness on the part of the race. In his mind the Church holds that nothing of moral worth can proceed from the natural mind, and that religious instincts are created in the

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act of regeneration. Certainly these men ought to know that such a view has but scant following in the religious world. No one believes that either Moses or Christ, Buddha or Confucius, created the religious nature; they directed it, developed it. This reaction to Deity, that we term religious, is universal, in the Orient as well as in the Occident, but is this admission of fact to be construed as saying that there is no discernible difference in the mental content of the man who reacts favorably to God and the man who crushes and starves his religious instincts? Again observe that the response of the mind to a poem, a mathematical problem, or a person whom one loves or hates is essentially different in result, in the elements of mind dominant, and in the effect on experience. Would one say that the functionings of consciousness in Kepler observing a star, in Shakespeare composing Hamlet, or in Paul worshipping God were the same? The mental reactions, while involving mind and employing mind, are vastly different in content. In one we have a fact of science, in another a study of motive, in the third a profound action of the soul in reverence and devotion. If these reactions are not distinct and recognizable as such then we scarcely know how to describe states of consciousness.

Professor James proposes three tests, or criteria, which he applies most brilliantly to his selected cases. "Immediate luminousness, philosophical reasonableness, and moral helpfulness" are his means of determining the reality of religious experiences. Conversion, as one of such experiences, can well afford to endure such frank and honest scrutiny. First, then, as Professor Romanes states it, take account of the "variety and continuity" of testimony to this fact of consciousness and life. Here is the New Testament with its many and diverse figures of speech, all attesting the wonder and definiteness of such an experience. It is described as a passing from darkness to light, from alienation to reconciliation, from slavery to freedom, from death to life, from sin to holiness. Here also is the institution of baptism symbolizing a typical transition. Then there are the practical evidences as revealed in life. Mr. George Jackson says conversion affects life in four

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ways: "It modifies character; it gives to life a new goal; it enriches life in respect of joy and goodness; it increases the social effectiveness of the subject." Professor James shows us how the "divided self" becomes unified and the "sick soul" becomes well, while Professor Cutten finds in conversion the mightiest motive power possible for the drunkard and libertine.

Let us turn to another kind of conversion—the non-religious, the non-Christian, and the purely religious conversions taking place out of Church, as they are termed. Our contention is that a modification of character and alteration in motive must mean a modification of consciousness, a change in mental content. To illustrate, take the case of Gotama. His moral decision, out of which came Buddhism, was preceded by a definite reaction of his mind to a changed conception of Deity and life. Or take those cases as cited by Professor Pratt where there is no religious training of any sort. There comes a time in the life of the soul when it reacts upon its experience and we have a conversion—philosophical rather than religious—but it is real. An instance occurred in our present field of labor. A lady of nervous constitution and tense life failed to find in Christianity what she needed for character and conduct. Neither poise nor inspiration for life's work came to her. She turned to Vedantism, studied it eagerly under a most skillful and enthusiastic teacher, accepting it with the result that she relaxed from her tenseness and became harmonious, and experienced rest of spirit. Her conversion is as clear and enthusiastic as that of any one responding to Christ. Or turn to *Silas Marner*, in which George Eliot works out the problem of the redemptive power of human relationships. Who that has read her story has failed to recognize the reality and genuineness of the conversion of the old miser from his gold by the coming of Eppie?

We protest, therefore, against this effort to rule out the conversion experience as a distinct and definite item of consciousness. We recognize that there are forces resident in every individual which urge toward conversion, but we hold

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that these forces neither guarantee nor do they describe the state and experience of the soul in conversion. The real animus of this whole effort to empty regeneration of its content proceeds from the necessity of adjusting this experience to the hypothesis of evolution. We dare not admit a break, a discontinuity, in the life of the individual. We often hear that conversion is in no sense a revolution only an evolution, it is simply part of a process identified with the outgoing of the human spirit. If by evolution is meant, "a mere unfolding of what is within the subject," then declares Dr. Marshall, "it has no place in conversion," but if it "means the interaction of the subject with an external environment then it can be admitted." Its antecedents, we hold, are neither in the subject nor in his past, but in the immediate reaction of his mind to his view of Deity. Such reaction may be quite spectacular or scarcely discernible, rapid or slow, but in either case it is real.

We then find two classes of people—one enjoying a consciousness of God, the other having no such relish; one cultivating the presence of the Unseen, the other with no appreciation of His value; one conscious of the greatest of motives playing upon his life, the other utterly indifferent to such a motive. Do not these concrete "internal marks" differentiate two individuals? In his forty-third year Dr. Baedeker was a confirmed skeptic. He was, however, prevailed upon to attend a religious meeting conducted by Lord Radstock. He was persuaded to remain for prayer. He knelt with others. His religious instincts were so wrought upon that he determined to trust Christ. In a few moments the entire outlook and attitude of the man underwent a change. He at once became a missionary and for forty years exercised a ministry of unusual power and effectiveness. Here was a distinct modification of consciousness which moulded his thought and determined his conduct the rest of his life. Or take Paul, with the spectacular elements present, or Matthew with the business aspect largely uppermost, or John with his quiet intensity, or Peter, with his impulsive and ardent nature; in these men there was not only the discharge "of the

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latent energies of the nervous system, stored up through racial activity," as Dr. Starbuck puts it—there may have been this, but we know that the effusion of the nerve centers was due first of all to a definite reaction of the mind to the call of Christ. It resulted in the effort of these humble men attempting to readjust their lives to the personality of Jesus. We hold, therefore, that conversion is a definite experience resulting in a marked modification of consciousness, and affecting practical life.

Conversion is real and it is universal, taking place in Israel before Christ, as, for example, Jacob; in India as is witnessed today in those accepting Hinduism and other cults; in this country also in those who respond to various religious stimuli. We now turn to an aspect of our subject on which there is greater unanimity among psychologists—we refer to the different types the conversion experience assumes. Many years before the psychologist began to scrutinize the facts of religious experience the revivalist and intelligent minister had discovered this variety. Some experiences of conversion were so obscure in their roots or beginnings as to lose all distinctive character, others were vivid and striking as those of Paul. It must be admitted that not only has great confusion existed in the Church on this whole subject, but also that the Pauline type has too markedly influenced some denominations. The sudden and catastrophic type has been sought for and cultivated to the exclusion of the gradual. Psychology in its study of these experiences has not only shown us what has always been true but now gives us a rational basis for intelligent effort in securing the conversion of men. Our scientist discovers two leading and representative types of conversion experience—the sudden and deeply emotional with its brilliant concomitants, and the gradual, so slow, so natural, so quiet, as to present the character of a process rather than an act. We shall discover later that the psychologist seeks to get rid altogether of the reality of a sudden conversion, but for the present let us take his two types as presented in his psychological scheme. Professor James has made quite familiar F. W. Newman's distinction between the

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"once born" and the "twice born" or the "healthy minded" and the "sick souls". Emerson and Walt Whitman are typical illustrations of the healthy minded souls, while Bunyan, Luther, Wesley, and Tolstoy are brilliant examples of those who need the spiritual physician. Dr. Watson speaks of four types of conversion according as a particular trait of mind dominates—the moral, spiritual, intellectual, and practical. Dr. Starbuck gives us but two—the volitional and the self-surrender—in the one, will is greatly in evidence, in the other there is great passivity ere this gracious experience will be realized by the subject.

In general we may say there are but two leading and representative types of conversion experience. In the one the very hour can be remembered, the concomitants are so wonderful, and so impressive they never can be forgotten. The *act* of conversion stands out like a mountain peak in consciousness, the change wrought, fragrant with a beauty and enriched by a joy never losing its preciousness. One of the most exemplary men we have known related to us how he was converted in his father's barn at midnight. Deeply convicted of sin, yet never having known vulgarity in any form, he was much engaged in prayer. His moral nature was deeply involved in the struggle for reconciliation with God. He possessed an unusually logical mind, was the champion debater in our community, always a man of great self-possession and therefore quite deliberate, yet he declared that at the hour of midnight the light of heaven shone into his soul so that he saw distinctly objects in the barn. He related this experience to but four persons. He knew it was wholly subjective, but believed it to be of God. "Photisms" Professor James calls this experience. Wesley and Finney both record a similar experience. Col. Gardiner is another case, who, by the way, is a fine study for the psychologist.

But there is another type of conversion experience. In this class so remote are the choices of the soul, so obscure the beginnings, that life "seems," as Dr. Marshall puts it, "a progress without a definite turning." In such cases there is "no accentuation of duality," there is no remembrance of the

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initial stages of the religious life. There is no crisis, no inward disturbance, no preceding gloom and depression, no overwhelming sense of guilt and estrangement from God, no break, that is discernible, with the past, no marked change in the outward life. So quietly has the soul come into the conscious realization of the religious life and its activities that in the language of one, "Properly speaking I never was converted. I cannot remember not being a Christian. I have always trusted Christ and sought to follow Him." Here is a most interesting case of a somewhat similar character yet presenting different aspects of the gradual type. "Little by little," writes the correspondent, "I found my way through ethics to religion, and the steady pressure of Jesus on my soul changed my life—ideas, ambitions, and actions all passed through a complete transformation. I entered a new life of which Jesus was the creator, the inspiration, the goal." Here there is a process extending over years with no clearly defined stages or crises, but there comes a time when, he continues, "Christ saved me from anxiety and gave me peace." It was the "steady pressure of Jesus" of which the subject was conscious rather than his own response to Christ.

We have now before us the two types of the conversion experience. What then determines the characteristics of each type? Why is it that in one subject we have a brilliant and definite crisis, in another a quiet and gradual transition? First of all, we are informed that the age of the subject has much to do with the form the experience assumes. The evangelist and the minister discovered that the vast majority of persons undergo a religious change during adolescence. It remained, however, for the psychologist to examine critically and systematize carefully the data. In the language of Dr. Starbuck, "we find that religious conversions occur almost exclusively between the ages of ten and twenty-five years. It is a singular fact also that within this period conversions do not distribute themselves equally among the years. In general we may say they begin to occur at 7 or 8, increase in number gradually to 10 or 11, and then rapidly to 16; rapidly decline to 20, and gradually fall away after that, and become

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rare after 30 years." It is evident, therefore, from the findings of the psychologists that if religious ideals are presented to the awakening faculties of the child during adolescence he will in all probability be converted. But if there be no religious training, his conversion may occur later in life. Should he react unfavorably to his religious environment during these critical years, the chances are he will never experience conversion.

A conversion occurring between 10 and 12 when the sensory life of the child is most rapidly developing will be much more emotional than if it should take place during the storm and stress period when his criticism of life begins. During this sensory period which Dr. Pratt calls the time of Primitive Credulity, when the child accepts everything on authority and views life in open eyed wonder, the critical faculties are dormant. But between 12 and 16 or 18 years the reason rapidly rises as an important factor. The child begins to ask questions, wishes to know the why and wherefore, to pass judgment on the teaching which he receives, and on current ideas. It is the period of observed conflict between authority and experience. An anxious grandmother reproved her grandson for neglecting to say his prayers the night before, saying: "God won't take care of you if you do." The boy replied, "Well, he did." It is this childish analysis of the facts of experience which makes impossible the naïve acceptance of earlier teaching. It often leads to doubt, and an immense gain would result for child life, if parents and ministers were to recognize that youthful skepticism has its roots not in moral perversity but in an awakening rational life. The youth feels his independence, he has no theories to defend, he has no knowledge of the complexity of life, he chafes under an imposed authority. Should our critical and skeptical youth be now guided by a wise teacher and his religious life focalized properly, he will experience a conversion in which the thoughtful element would predominate.

There is a third stage, however, in the development of the personal life, known as the ethical age. During this period

the child seeks for moral sanctions and moral guidance for conduct. It may also be called the social consciousness age. for the growing soul now becomes aware of certain relationships to society. So great is the pressure of this social feeling that men have felt, as one puts it, that they must have some guidance for conduct. Should now a conversion occur the practical motives and purely ethical considerations would modify the type. In passing let us observe that we are not dealing with concrete cases, it is not a real human being, but we are generalizing. In no one child is there a hard and fast formula discernible. This ideal analysis is modified by all the inherited and acquired characteristics of the child. The emotional, the thoughtful, and the volitional elements in children vary in intensity, overlap, and rise to view according to circumstances.

In the second place, psychologists have noted that the period of most rapid bodily growth is an influential factor in shaping the conversion experience. So much so that some find in this physical fact cause, and in the awakening religious life, the effect. Dr. Starbuck states the case for the greater number of scientists when he writes: "Conversion and puberty tend to supplement each other in time rather than to coincide, but they may, nevertheless, be mutually conditioned." This is about all that can be said concerning the psycho-physiological process and conversion. It simply determines the form of the conversion and may fix the time when it occurs, but the parallel development of the nervous system and the religious instincts can never be successfully defended as cause and effect. Sex also materially modifies the reaction of the religious instincts. In females feeling is more evident. In males intellection and volition play a more prominent part. The more sudden and violent forms are seen in males, while the period of conviction for sin is much shorter with females.

One of the most essential factors is that of the will. However we may define this subtle power of the mind it is always present and active in every conversion. It is not always in as brilliant evidence as are the feelings, nor is it always as strikingly active as is the intellect, but the volitional

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aspect of mind is after all the great pivot on which turns the whole experience. We recall how Dr. Starbuck gave us two classes of conversion type—one in which the effort of the soul, called volition, was quite prominent, the other, called the self-surrender type, in which there is an utter absence of will, the subject being merely passive, and hence as Ribot taught, the will has little or nothing to do with the change taking place. To quote: "Although the exercise of the will is an important element in conversion, we are confronted with the paradox—that in the same persons who strive toward the higher life, self-surrender is often necessary before the sense of assurance comes." Or as Professor James who agrees with Dr. Starbuck here, puts it, when the "subject stops trying" peace and joy come. We are asked then to believe that one man is converted because he chooses to become so, but another enjoys the same experience because the "incubating process" in the subliminal region has reached its culmination and there wells up into the objective consciousness this larger power which makes for righteousness. In other words, in the one type the personal self is active, in the other, conscious direction is abdicated and conversion is automatic. In our judgment the psychologist has utterly failed to note three distinct stages in the reaction of the mind to religious stimuli. The first is the recognition of the necessity of the truth, fact, or person, presented for personal living. The second is the intensity or vagueness or weakness of the reaction itself. The third is the act of committal entrusting one's destiny to the teaching presented. It is with the third aspect of the act of faith that every religious worker has most difficulty. No man will have peace until he trusts the reality of his own abandonment to Deity and believes that the Deity accepts him. It is self-evident, therefore, that for the man who is more deeply engaged with his own struggles and disturbances than he is with the objective facts presented, there can be no inward serenity and no assurance. But direct the subject to an activity of mind which centers on another or focalize his energies on a definite reliance on Deity, and struggling will cease, peace ensue, and joy will illumine his countenance.

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Every practical worker has found this to be true, not only with the unlearned classes but with the most cultivated—that a direction of volitional activity toward a calm and intelligent trust in the reality of one's mental processes and sincerity of commitment has always secured peace, resulting not from mere passivity, but from proper focussing of the effort of the mind known as will.

Let us glance briefly at the factors of temperament, training, environment and suggestibility as determining the conversion type. Professor Coe has worked out quite at length the matter of temperament. Temperament, he shows us, depends upon the rapidity and strength of the mental processes. If one's reactions be rapid-strong we have the choleric; if rapid-weak the sanguine; if slow-strong the melancholic; if slow-weak the phlegmatic temperament. Instead, therefore, of attributing a highly emotional conversion to God let us rather say it is temperamental, or if it be quiet and close to practical living, let us say the man possessed the choleric temperament with his mental reactions always insisting on seeing the light of day. Professor Boris Sidis has worked out most fully the power of suggestion showing us what a large part suggestibility plays in religious meetings and in waves of religious excitement. We ourselves have observed that a conversion of a particularly striking type will often determine a whole series and set in motion influences that will result beneficially for the community. Instead of discrediting this evident characteristic of the human mind let us employ it more largely for the good of the race, as the business man does in his trade and the statesman in his craft. However, one can no more root conversion in suggestion than he can in temperament, it is simply an avenue to the soul or determines the form of the experience. The importance of training and environment are self-evident. It is the mind reacting favorably to the stimuli proceeding from these external facts that results in conversion. One thing in our study is quite clear—the mind, when conversion takes place at all, responds to the highest truth known. Professor Pratt has several most interesting cases supporting this contention.

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A study of these makes very impressive the necessity for the sanest teaching and the purest environments.

We have now treated rather fragmentarily the factors shaping the conversion experience. In no sense are any of them the cause of this wonderful fact of life. They simply determine the time, the general characteristics, in short, the peculiarity of form these experiences assume. The human mind is simply a channel; the religious instincts, with their upward trend, are forces aiding and urging toward the great transition from nature to grace. If then we are to have a striking religious transformation we must have, declares Professor Coe, "the temperament factor, the factor of expectation, and the tendency to automatisms and passive suggestibility." The professor warns us, however, against supposing that conversion is an automatic performance. "The substance of religious experiences," he declares, "as far transcends their emotional forms as a man transcends the clothes he wears." We are glad the professor has cautioned us. There is great need of it. The spectacular and demonstrative type with its photisms, its voices, its trances, its violent wrenching of the whole system, must be recognized as real and valid, but no longer as the unusual favor of God to some souls while withheld from others. But we are suddenly jolted out of our calm by hearing the whole chorus of psychologists cry, what seems to be sudden is only apparent after all. It is not real, it belongs, in fact, to the gradual type with its roots equally as remote and obscure. What has really occurred, to put it in the language of Professor James, is "an explosion in the fields of ordinary consciousness of ideas elaborated outside of those fields in the subliminal regions of the mind." In other words, the incubating process has arrived and the "hot places" of the mind become involved, or the waves of feeling have moved from the fringe of consciousness into the center and at once the habitual actions of the man are modified. This brooding process may have extended over years but it has just come to articulate life, hence a really marked transition of the subject. Is such an explanation valid?

Let us observe that the presence of Deity is no more evi-

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dent in a sudden conversion and no more absent in a gradual one. For the psychologist the sudden type is more valuable as affording opportunity for more impressive analysis, because it throws into sharper relief the psychic peculiarities of the individual. Again it is quite evident that attention in different men is radically different—in one it will be direct and concentrated, in another indirect and vague. Hence mental reactions and moral processes will be distinct and swift or vague and deliberate. In one man when once aroused the whole moral energy of his life will flow into his choices, and his decisions will be clear and distinct, while in another the very opposite will obtain. It is the characteristics of the objective mind, if we may use such an expression, that determines the suddenness or gradualness of conversion. We must not overlook this fact that the character of one's outward life has much to do with the suddenness or gradualness of the experience. A gentleman, who, as he said, had never seriously considered God until about 40 years of age, when he did, was suddenly converted. Here was a case not of incubation, but lack of concentration. Or take those with no religious training who reach mature years, the majority of them will be suddenly converted. Moreover, it is never conclusive to employ a fact in dispute as evidence for a theory. Not all psychologists have agreed that there is a subconscious self. This effort to empty a sudden experience of its peculiar reality impresses us, as Dr. Marshall points out, as a piece of that philosophy which seeks to reduce God and His activities to the region of the Unknowable. We protest against relegating faith to the dark, and driving the Divine into the mist and obscurity of unanalyzable data. It seems to the writer that we are compelled to admit a discontinuity, in these cases, so radical and sweeping as to amount to a revolution of personal life and aims.

A word as to the practical value of the two types. The psychologists seem to believe that the Church has regarded the sudden and emotional type as of greater value for life and conduct. We are charged with cultivating this type, of viewing it as possessing higher Divine credentials than the gradual. Here is a case of generalization from too scant

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data. In communities where Christian Ethics are highly cultivated the gradual type prevails, where this is not the case the sudden and explosive is very much in evidence. Two young men knelt at our altar—they were brothers—the older was unusually demonstrative and loud in his manifestations of sorrow and penitence. The younger was quiet, intense, business like. Both conversions were sudden, but one was so gradual in approaching the crisis as to be scarcely discernible, the other so marked as to impress the bystander. The older boy remained faithful to his vows for about a year, the younger boy is now preparing for the ministry. Sometimes the reverse is true. In fact, one cannot predict anything as to the value of the conversion experience from its form—permanency and helpfulness depend rather on how deeply involved are the principles of the man's life. The Church seeks to secure the reaction of the mind of man to its religious conceptions and ideas. It believes in the possibility of such a definite reaction in all as modified by individual and racial peculiarities. It cannot therefore agree with Professor James when he says, "Some persons never are, and possibly never under any circumstances, could be converted. Religious ideas cannot become the center of their spiritual energy. They may be excellent persons, servants of God in practical ways, but they are not children of His kingdom." Taken in their naked setting these remarks of the professor would be most distressing, but he really means to deny all character as such to a gradual conversion or to a sudden one and to identify the processes of nature and grace. Simply because consciousness does not recall the beginning of a growth, this should not be construed into meaning that there has been no beginning. To question the reality of the gradual type is equally as far from the truth as to doubt the validity of the sudden type. Either may be real, both are of value, both occur according to environment and psychic peculiarities.

We have now seen that the awakening mind and life will react to the highest truths and ideals known. If the conceptions presented be those of Hinduism or Vedantism or New Thought, a favorable reaction will mean a conversion. Sabatier shows that religious experience really has its beginnings

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in this reaction to life in all its complex aspects. If this be so, conversions have always been taking place and in all lands. They are not peculiar to the Christian religion, they are universal. This being evident can we say that the Christian life ever begins without a Christian conversion? Is regeneration always necessary before we dare dignify a man with the name of Christ? Let us repeat our definition of conversion—it is man's response to Deity in accepting the Divine rule for life and conduct. For us God is best interpreted in Jesus Christ. In Him we recognize the concrete will of the Father. Through Him we find our way into the heart of Love and Goodness. Therefore, when the mind reacts favorably to Christ as the highest truth known, as the most perfect revelation of God, there is always a Christian conversion. This reaction may have been in childhood, long forgotten, but it was real—the will of self accepted the larger will of Christ, and life, with its diversified experiences, was viewed through the mind of the Master. Perhaps we can now reply to Prof. Coe when he writes: "It should be possible to state wherein the mental process of the regenerate man, when he deals with the moral problems of life, is different from that of the unregenerate. Here we find no dividing line whatever. The man who claims to be regenerate must employ his understanding to discover what is right, and also the best means of attaining goodness; he must make choices, form habits, resist impulses, criticize his conduct, seek social support and coöperation precisely as his neighbor does who is not regenerated." Observe, what the Professor seems to overlook, regeneration does not change the inherent constitution of mind, it does modify, however, its content. It is folly to deny that the Christian reacts to life under the stimulus of the teaching of Christ, and the enabling power of His spirit. His conception of its responsibility and of its possibilities is derived from Christ. In short, a new ideal now seeks for expression through his mind and conduct. Again note this fact that the regenerated man does not question the reality of religious instincts in every man. Where these instincts are trained and directed by Christian Ethics the line of demarcation will be less notice-

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able than in regions and in instances where such a constant response to the ideals of Jesus is absent. But no matter how highly cultivated becomes the man who does not consciously respond to Christ, he will always lack the Christian missionary spirit. In the regenerate there is always this passionate longing for the moral redemption of the world. No matter how widely diffused and generally accepted becomes Christian Ethics, the real dynamic for a world of conquest will always be found in a personal response to Jesus. It is this passionate loyalty and this noble zeal throbbing in the soul that gives standing, and furnishes incentive to the regenerate. To meet with Christ sympathetically either through the historic process or through the tender appeal of a devout parent or through the childish prayer offered in simple devotion, to respond to His beauty, His love, His goodness, and accord Him the supreme and commanding place in affection, in thought, in conduct, is to become a regenerate soul and therefore a Christian. If then we are correct, the regenerate mind possesses three distinctive marks more or less perceptible; the incentive of personal affection for Christ; the aim which is to Christianize every particle of human experience; and the realization of personal goodness as revealed in Christ. In this man, who has responded to God as made known in the Christ, there resides a new force, to him there has come a new objective for life, and for him the world has become his parish. So long as men have religious instincts and religious aspirations, so long will they need Jesus to train, employ, and cleanse them. The missionary of Christ comes, therefore, to the world neither with a creed nor with a philosophy, but first of all with a person—the mightiest moral character known to man—Jesus, the Christ—this is his distinctive mark and message.

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THE PSYCHOLOGY OF RELIGIOUS EXPERIENCE. By Edward Scribner Ames, Ph.D., Assistant Professor of Philosophy in the University of Chicago. Boston: Houghton Mifflin Company. \$2.50 net.

Definitions, ordinarily—such as are set down at the beginning—are treacherous platforms from which to attempt fair judgment of the contents of an entire book. Especially definitions of religion, for they are notoriously defective, since, as everybody knows, we define religion each in his own way, and the resulting confusion scarcely expresses anything but the variety of our tastes. Benjamin Kidd in his *Social Evolution* displays fifteen notable ventures of this sort, all conflicting and inadequate, to which might be added indefinitely many more. But Professor Ames begins his important work, one of the significant books of the year in its field, with a remarkable definition of religion, which marks out the boundaries for his entire discussion and is supported by an interesting and copious array of scientific facts. From this definition as a sort of ground-pattern he builds a definite, new, debatable position or thesis respecting the nature of all religions. Inadequate, I think, his definition is; scientifically misleading to one who would unquestioningly accept it; and yet many of his conclusions are true and stimulating, and they would remain so, even if in the last analysis it were proved that the phenomena he describes were not religious phenomena at all.

"Religion", the author affirms, "expresses the desire to obtain life and obtain it more abundantly. In all stages the demand is for 'daily bread' and for companionship and achievement in family and community relationships. . . . Religion is the consciousness of the highest social values. . . . These highest social values appear to embody more or less idealized expressions of the most elemental and urgent life impulses—food, sex, war, and the motives that radiate outward in ceremonials at times of crisis in individual lives, such as birth, initiation, marriage, treatment of strangers, sickness, death, burial. These cravings constitute the inner continuity and identity of motive in all the diverse types of religion, primitive and modern, pagan and Christian" (from the preface).

Significant at the start, then, is the emphasis laid on man's relation to his fellows; there is no special mention of man's relation to God. Along with this treatment of religion as a natural phenomenon, there goes also a neglect of what Professor Ames would probably call mystical elements, those inner emotional states expressive of dependence, devotion, trust in a superior personal power; also the abandonment of the opinion that religion must always include a conception, more or less vague, of the human soul, a belief in spirits, a grasping after some mysterious clue to the problem of human destiny. Not that these elements are lacking in religion, but that they are not essential to it, and are moreover negligible in estimating the dynamic results of religious activity directed toward the betterment of the race. There is in Ames's work a consistent, straightforward analysis

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of the problem conducted under the denomination of the method prescribed by modern functional psychology, which has shifted the emphasis away from the question, What is Religion? to the question, What does Religion do; what function has it in the evolution of the race?

It comes, nevertheless, with something of shock to learn that, at the earliest stage, it is the god itself that is sacrificed; that the totem, chosen because it is the principal article of food, is devoured at sacrificial feasts where no distinction is drawn between it as mere object and its indwelling spirit. Prayer, too, does not imply a spirit or person addressed. "The fact that sacred objects are spoken to does not prove the presence of any definite notion of their spiritual nature" (p. 139). The use of the vocative case and of personal pronouns in these utterances does not indicate that they are addressed to a spirit resident in the sacred thing; expressions suitable for ordinary communication between persons have been chosen naïvely for impersonal discourse. "It is as possible to have prayer which is not prayer 'to' some person or thing, as it is to have sacrifice which is not sacrifice 'to' some person or thing" (p. 141).

Such a state of culture as is here described, whatever else may be said of it, is certainly not a mere product of imagination. The events are actual, being virtually the same events as Frazer, Tylor, and other anthropologists have often described. Whether such ceremonies ought to be classed as religious is a debatable point; Frazer does not regard them so; Tylor, contrary to Dr. Ames, sees in them invariably a belief in spiritual beings. Evidently, not the facts themselves, but divergent inferences from these facts are here under discussion. We must adjust our minds to realize that Dr. Ames has already stated every feature that he considers essential to any type of religion. Gods enter at a later stage, but these supernatural conceptions produce no verifiable effects on actual conditions in the natural world, rather do they take their color from the conditions of the environment. "The passover feast is evidence that he [Yahweh] had the form of a sheep, and when the interests of the people became identified with the care of cattle it was natural that Yahweh should acquire the form of the bull" (p. 173). The dominant functions and interests to which "the group reacts with the greatest solidarity and intensity . . . are the occasions of crisis, when in the most acute way, 'the tribal nerves are on the stretch'. It is these situations that give rise to the ceremonials" (p. 109). Then, while emotional excitement runs high, some object is liable to acquire the attribute of sacredness, simply by arresting the attention of the group, and then without deification of any sort, it may henceforth serve as a centre for religious reference. But, obviously, spiritism and magic may at the same time abound; Dr. Ames contends only that these are not peculiar to religion but pervade the entire fabric of tribal custom and culture, and therefore are not to be regarded as distinctive traits of religious phenomena.

To criticise these views is to criticise at the same time the author's method, which is that of functional psychology, for his conclusions are the logical outcome of his rules of investigation. And just as, some years ago, there was talk of "psychology without the soul", so now from a similar if not from the identical point of view we arrive at a study of religion without the god. The reasoning employed in this functional method moves from the known and observable facts of tribal behavior to the unknown springs of action that cause them;

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moreover, we are to be parsimonious in the use of causes, and the causes are to be sought in the physical and intellectual setting of the facts under discussion. The present writer feels quite certainly that the discoveries made by approaching all psychological problems on their functional side are already sufficient to establish this method as henceforward indispensable to psychology. Nevertheless, such treatment of religion suggests a comparison between religion and the play of Hamlet, with Hamlet left out. So thorough is the neglect of the inner, more intimate side of what men are accustomed to call religious experiences, that the title of the book, "The Psychology of Religious Experience", raises the query whether the subject-matter of the book is really 'experience', and whether the treatment is strictly psychological rather than sociological. Our protest is that Professor Ames has treated but one half of a great subject under the title of the whole of it.

The reader will naturally expect that in the latter half of the book the deeper subjective experiences of the soul will be treated less sparingly, especially as the discussion grows more psychological, concerns modern civilized life, and begins with the rise of religion in the individual consciousness. But here too, although the work deserves high praise, we feel that the talk is about things ethical rather than specifically religious, and that the religious type of life as described is inspired merely by public-spiritedness, or by high-mindedness, as Aristotle would have said. We cannot identify, as does the author, faith in social progress, material and spiritual, with an intimate and personal faith in God.

In so far as religion is merely a social phenomenon, Dr. Ames presents its essence and possibilities with great clearness. He finds that at no period is childhood irreligious; on the other hand, that religion is no special endowment of any kind. The normal religious development is very gradual, as is all education, leading up to a full appreciation of social aims, and to a desire to participate in organizations of ever wider scope. Thus *esprit de corps* in time crystallizes in a resolve to work with others for the attainment of humanitarian ideals. Between the ages of ten and thirteen, "this nascent social attitude is conspicuous in the intense interest in the organization of secret societies and clubs". From this period onward, conversion is apt to occur, the nature of the event varying somewhat according to the age of the individual. There is a great difference between normal conversions and conversions imposed or artificially produced. The natural and normal process shows no violent climax; it grows to a deliberate acknowledgment of the existence of social ties which the individual has long and continuously felt. This realization may come as a sudden illumination, but suddenness in this matter is no criterion of a religious temperament. Perhaps in its most natural form conversion resembles, psychology considered, the working out of a problem, show-sembles, psychologically considered, the working out of a problem, showing first a period of perplexity, then the turning-point, then relaxation with rest and joy.

Revivals and 'decision days' in many evangelical churches interrupt the ordinary progress of religious education; they are regressions to more primitive conditions; their appeal is emotional; their results frequently pathological, and usually evanescent. Dr. Ames's conclusions are here in accord with practically the whole mass of scientific data on the subject accumulated during recent years. "In so far as

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religion is non-moral it is primitive and controlled by custom." (p. 286).

The interesting chapter on "Nonreligious Persons" gives us Dr. Ames's views in net results. "In primitive groups there could be no nonreligious persons. . . . It has required a long and troubled history to develop any degree of tolerance for the dissenter and the nonconformist, for the free-thinker and the heretic" (p. 356). But today "there is reason also to believe that religion is far more vital in human experience than present statistics indicate" (p. 233). Basing the distinction on the presence or absence of a social consciousness, Dr. Ames mentions only three classes of society that should be regarded as nonreligious: first, "idiots, imbeciles, the insane, many paupers, and persons suffering from hysteria and certain other diseases of this type"; second, "the irresponsible, inconsequential individuals who live in the present", among whom he specifies the sporting element of the community as described by Veblen in his "Theory of the Leisure Class"; third, the criminal class.

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HISTORY OF ETHICS WITHIN ORGANIZED CHRISTIANITY.
By Thomas Cuming Hall, D.D., Professor of Christian Ethics in Union Theological Seminary. New York: Charles Scribner's Sons. 1910. 8 vo. pp. viii. 605. \$3.00 net.

It was formerly thought in this country that a professor's chief business was to teach, and his usefulness was measured by the number of hours spent in the class room. Recently, however, the German conception has made headway amongst us, that research work on the part of members of University faculties is fully as important as teaching. In no institution has this new view of professorial obligation found more honor and acceptance than in Union Theological Seminary. The books turned out by members of that faculty are numerous, imposing, and useful.

To his books on "The Social Meaning of Modern Religious Movements in England", and "The Message of Jesus According to the Synoptists", Dr. Thomas C. Hall has just added a "History of Ethics within Organized Christianity".

According to Dr. Hall (p. 5), in studying the History of Christian Ethics "Two fields of inquiry open up before us. On the one hand, the history of the ethics of Christianity might lead us to an attempted history of the morality of communities calling themselves Christian. Or, on the other hand, we might concern ourselves wholly with the theoretical approach to the definition of certain norms of conduct as distinctively Christian. It is to this latter field we must turn; but at the same time realizing that the unfolding ideals of the Christian life are not matters of pure thought, but are born of the experience of the Christian thinker struggling to incarnate his ideals". "Theory and practice", says Dr. Hall (p. 5), "go hand in hand. . . . We can no more separate permanently theories of ethics from the practice of morality than we can separate, save in thought, the mind from the body". "The history of the objective morality of historic communities", he says (p. 6), "belongs more particularly to the history of civilization. It is with the ethical theory and the ethical ideals we have in these pages

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to concern ourselves". As a matter of fact, however, Dr. Hall devotes almost as much time and space to the ways in which ethical ideals have worked themselves out in the practice of Christian communities as he does to the discussion of these ideals themselves. His book, therefore, lies as much in the field of *Kulturgeschichte* as in the domain of philosophy or theology. To the reviewer it is precisely in this full treatment of the experiential side of Christian ethics that the value of Dr. Hall's book lies. His statements of ethical problems are sometimes heavy; his pictures of ethics in conduct are always interesting.

In nine chapters Dr. Hall sketches (Chapter I.) "The Preparation for Christianity", (II) "New Testament Ethics", (III) "The Ethics of the Early Church", (IV) "The Old Catholic or Bishop's Church and its Ethics", (V) "The Militant Papacy and its Ethics", (VI) "Scholasticism and its Ethics", (VII) "The English Reformation and its Ethics", (VIII) "The Continental Reformation and its Ethics", and (IX) "The Merging of Churchly with Philosophical Ethics".

Probably no one of Dr. Hall's readers will accept all of his statements or his conclusions; but no one can fail to admire the fairness and the fearlessness of the man. What can be fairer than this statement? (p. 10): "That the ethics of Christianity represent a synthesis into which elements entered from the most various quarters can no longer be seriously denied." It is somewhat startling to be told (p. 15) that "The origin of metaphysical monotheism is to be sought, not in the prophets or even in Paul, much less in Jesus, but in Plato". There is a fairness toward other faiths shown in such utterances as (p. 22) "It is not accurate to say that it was Christianity that discovered the individual. Individualism came with cosmopolitanism; and stoicism rather than Christianity formulated it for all ages". Speaking of Hellenism Dr. Hall says (p. 24): "The fierce invective of Christian apology has blinded men too easily to the real good in the age", and he backs up the statement by a quotation from no less an authority than Edwin Hatch's "Influence of Greek Ideas and Usages upon the Christian Church". But our author does not swallow blindly his authorities, as may be seen by his taking issue with them many times, e. g., p. 28.

As might be expected the central chapter of Dr. Hall's book is that in which he treats of "The Ethics of Jesus". Many passages point to a full and free acceptance of the principles of the Higher Criticism, e. g., (p. 51), "Later interpretations of Jesus introduce elements we must gravely suspect as foreign to the thought and world of Jesus". "Even the history of the Synoptic Gospels may have to be corrected from the pages of the Fourth Gospel, yet it would be both uncandid and unwise to treat the Fourth Gospel as a whole as though it were an objective history of the life and sayings of Jesus." Dr. Hall evidently believes in the spirit that is to guide into all truth, for he uses such phrases as "At the present state of our scholarship" (p. 51). Let, however, those who are unable to go as fast or as far as Dr. Hall in the acceptance of the results of criticism find comfort in this note: (p. 48) "The critical question as to the historical character of Jesus and Paul has produced a large literature. After a survey of its arguments, the writer is more convinced than ever of the historicity of Jesus and Paul, but for the ethical student it is sufficient to say that no single fact is indispensable to the ideal which has power over us". Speaking of the unique position occupied by Jesus Dr. Hall says, (p.

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49) "This place in history no theological changes, no readjustment of values can now disturb. . . . The churchly reconstruction of life, the Christianized barbarism of the north, the entire reinterpretation of the ideals of existence, date from the life, death, and teachings of a lonely figure whose scattered phrases are given us in the pages of the New Testament". If in his teaching at Union Dr. Hall draws as many parallels between ancient and modern times as he does in his book, his students cannot but sit up and take notice. Speaking of the prophets he says: (p. 55) "Yet even in the prophets the basis of any possible morality was the fulfillment of ritual requirements; just as today many fairly intellectual Protestants cannot think any man really "good" or "godly" who does not keep one day in the week for observances they prize, or who cannot repeat "formulæ" they think ritually necessary". And again: "This logic (Matt. 15:11 & 19-20) made Jesus the radical destroyer of the existing moralities, which were as intimately bound up with outward things as much Protestant morality is bound up with "Sabbath keeping", "church going", and "Bible reading," no matter how mechanical". It would be interesting to give other quotations from Dr. Hall's treatment of the Ethics of Jesus. There is space for but one more. The Saviour's message to the world is summarized as follows: (p. 69) "The organic basis, therefore, for the teaching of Jesus is found in the realization of the loving will of God on earth and in all human life, and in the revelation of God as essentially compassionate righteousness in the coming Kingdom. The dynamic force by which this is to be realized is the love of God awakened in men's hearts by the proclamation of his free forgiveness to repentant men, enabling them to live the forgiven life. Sin was separation from the Father, and meant misery and death. Forgiveness brought men back to the Father's house and gave them peace. This peace is here and now, but is to be fully made manifest when the Prince of this World is fully overcome and God reigns supreme".

"The Pauline interpretation of Jesus is based", Dr. Hall declares, (p. 69) "upon his own personal experience". Dr. Hall is likely to hear from the statement (p. 103) "For practical purposes John Wesley and Martin Luther thought themselves fully as infallible as did Paul or the author of the Fourth Gospel".

In his preface (p. viii) Dr. Hall says: "One of the painful truths brought home to us by any study of history is the fact that the simplicity of Jesus' teachings has been obscured and overlaid by intruding elements". The chapters on "The Ethics of the Early Church" and on "The Old Catholic or Bishop's Church" contain much to bear out the charge of such an obscuration. Obedience to an external organization has taken the place of loyalty to the inner voice of conscience.

It is in the chapters on "The Militant Papacy and its Ethics" and on "Scholasticism and its Ethics" that Dr. Hall goes the furthest into the field of *Kulturgeschichte*. He is very fair in his statement of the tremendous problems that confronted the Church of Rome when brought face to face with the Northern Invaders. "Not the Pope only", he says, (p. 259) "but the serious-minded began to long for visible imperial unity again under religious leadership". He does not waste his time, as do many writers, by holding up to ridicule the quibbling of the Schoolmen, but gives an appreciative and yet critical statement of their teachings. He has this praise for the two greatest lights of the Mediæval Church.—Albertus Magnus and Thomas Aquinas: "The moral and intellectual greatness of these two men will excite respect

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and admiration as long as learning, sincerity, and character are valued among men" (p. 309).

The same wide reading and thoroughness of treatment characterize Dr. Hall's handling of "The English Reformation and its Ethics", and "The Continental Reformation and its Ethics". One is astounded at the vast number of books which the author has consulted. And he makes these works accessible to his readers through the medium of exceedingly well prepared bibliographies. Critical estimates of the books are given, and the lists are brought "down to date" in the best sense of the expression. This feature of Dr. Hall's work is beyond praise. Not only teachers of ethics and theology but students of history and Church history will find these bibliographies a welcome addition to their apparatus.

From the title of Dr. Hall's last chapter, "The Merging of Churchly with Philosophical Ethics", we need not be astonished to find it his belief (p. 576) that "In Protestantism the distinction between the religious and the secular has broken down". "Even the Golden Rule, of which Kant's formula is but a modification, is an empty concept until intelligent interpretation of our own experience gives it content. We simply do not yet intelligently know what we want others to do to us. It is taking us centuries of ethical experience to find out" (p. 579). "Thus the systematic ethics of modern Protestantism has broken the bounds of its ecclesiastical organization. In an ever increasing degree organized religious life must restrict itself to inspiring men to seek the highest ethical ideals and to give strength and consolation to them in the search, but refuses to dogmatically formulate the content of that ideal" (p. 587). "Under the inspiration of Luther a good Protestant takes his vitalizing faith into all life, and the legitimate processes of the laboratory and the historical study become God's guidance to his feet" (p. 588). In his preface (p. viii) Dr. Hall complained: "So ecclesiastical tradition has substituted theologies which cannot be tested in life, for ethics which may be". At great length he has passed in review the complicated theological systems which have obscured the simplicity of Jesus' teachings. He comes to the conclusion (p. 575) that "truth in ethics, as in all other sciences, can only be won by hard work on the materials of human experience". If Dr. Hall succeeds in impressing upon the students in our theological seminaries and upon the preachers in our pulpits that they should preach an ethics that can be tested in life, he has indeed done a service to his day and generation.

In presenting this review Dr. Hall's own words have been used wherever possible in order that the readers of *The Bulletin of The Western Theological Seminary* might taste the good things which are in store for them.

Cross referencing would add much to the value of the index; e. g., one must hunt under "Probabilism" to find the treatment accorded to Pascal's "Provincial Letters", while, using the word "Casuistry", one is astonished to be referred to pages which tell of Luther and Melancthon and "The New Protestant Casuistry".

ALLEN DUDLEY SEVERANCE.

Western Reserve University.

THE BASAL BELIEFS OF CHRISTIANITY. By James H. Snowden, D.D., LL.D. New York: The Macmillan Company. \$1.50.

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Every book must be judged largely in the light of the author's purpose. In the preface Dr. Snowden says, "The present volume is an attempt to state the basal beliefs of Christianity in a form for popular readers. It touches lightly on deep and difficult matters and emphasizes the broad and practical aspects of Christian facts and faith. . . . It is not intended for theologians or ministers, but mainly for lay readers, Sabbath School teachers, and Christian workers". After reading the book we feel that the author has been successful in reaching his goal. His treatment of the subject in clear and concise sentences, divested of all technical phraseology, will appeal to the occupant of the pew, but the professional theologian will be disappointed if he hopes to find his cherished phrases and discussions in this volume.

In thirty chapters Dr. Snowden deals with the principal themes of theology under the usual rubrics, and in general follows the customary order of works on systematic theology, taking up theism first, then anthropology; this in turn is followed by a discussion of the personal work of Christ; next the Holy Spirit and the application of salvation to the individual and in the Church. The work closes with a discussion of immortality, the last things, and the Bible. We note, however, that two topics, the Bible and the Virgin Birth of Christ, are not put in the usual place. The latter follows the discussion of the atonement (ch. 18) and for a very good reason, for, as the author maintains, we believe both in the Virgin Birth and the Resurrection of Christ, the two most stupendous miracles in the Gospel history, because of the sinless personality, and not *vice versa*. The older theologians usually discuss the Bible as one of the sources of our knowledge of God. Our author, following the tendency of recent thought, groups it with miracles, regarding both as the means by which the Incarnation is manifested.

The center of gravity in any system of Christian theology is naturally the Person of Christ. The answer to the question which Jesus put to His disciples at Caesarea Philippi, "Who do men say that the Son of Man is?", is the touchstone of all systems. Our author has devoted eleven chapters out of thirty to the discussion of the person and work of the central figure of Christianity. In chapter 12 he emphatically asserts the divinity of our Lord, as well as makes clear that He possessed a real humanity, and recognizes that 'the fusion of these two natures in one person was one of the profoundest problems of Christianity, which transcends all our powers of solution'. Modern theological study, largely under the influence of the Ritschlian school of theology, has laid great stress on the study of the development of Christ's consciousness. That our author is up to date in this matter is shown by his chapter entitled "The Consciousness of Christ". He lays down the general principle that transcendent elements existed in the consciousness of Christ. In this consciousness the Master transcended nature, man, sin, ordinary humanity; then, above all, transcended space and time and realized that He was one with God.

The heart of Christianity is the doctrine of the atonement, and is treated in the present volume under the heading of "The Cross of Christ". All readers of theological literature know that it has been the storm center of controversy from the days of the Apostles down. In regard to this great Christian mystery we prefer to let the author speak for himself. "He was not simply one man more in this world, who suffered as a martyr for truth and as a manifestation of the love

of God for us and a vicarious sacrifice for human welfare. Other men have done this on a wide scale and with fruitful results. But Christ is unique as the Son of God. While, then, Christ in his human nature grew out of humanity, yet humanity grew out of Christ in his divine nature. Humanity is thus the organism or body of which Christ is the head. This original union of Christ with humanity has never been broken, though it has been impaired by human sin. He is still immanent in humanity as its divine ground and is over it as its Lord. He is therefore the Head and Representative of humanity, and stands responsible for it before God. God deals with Christ as he would deal with man himself. By virtue of this federal relation Christ is the representative Sacrifice, who bears the consequences of human sin, and the representative Penitent who stands smitten before God and utters his sublime Amen to God's penalty. We are here getting close to the heart of this mystery where we can only bow our heads in faith and awe." This important chapter closes with the recognition that in the cross of Christ there is a mystery which no theory devised by man's mind can fully explain. "We cannot go closer and pluck the heart out of this mystery, but we see far enough into the heart of God to respect and reverence his righteousness, marvel at his mercy, trust his grace, and praise his love".

In the treatment of certain topics the discussion naturally takes an apologetic turn, especially when "The Virgin Birth", "The Resurrection", "Christ in History", and "Inadequate Explanations of Christ" are elucidated. In regard to the two fundamental miracles of Christianity, the author has no doubt whatever. Not only does the Scripture teach the Virgin Birth and the Resurrection, but they are in a sense events potential in the sinless personality of Jesus Christ. Older works in apologetics did not make enough of the effects produced by Christ in the history of the world. The founder of Christianity is a historical person and not a creation of the imagination. He produced certain great effects in history and they must of necessity throw great light on our estimate of his life and work. Our author closes this section of his work by a historical presentation of the views of scholars and historians who have given explanations of Christ's personality far below the estimate of the Church Universal. He names Gelsus, Gibbon, Strauss, Baur, and Renan. In this connection the writer shows himself a fairminded, judicious scholar, and yet leaves us in no doubt about his own position. Referring to the modern Unitarian position, he remarks, "Yet, however sincerely and deeply they may appreciate Christ and however loyally they may follow him, they take only a partial view of his person and teaching and necessarily gloss over the miraculous and divine elements in his life. They are chary about discussing these points and generally avoid by refusing to consider the old dilemma that Christ is either God or else not good. They are not to be classed spiritually with Strauss and Renan, and yet intellectually they belong with them."

Every theological system is based on philosophy; every theologian's metaphysical system is bound to come to the surface in his discussion. Even if we did not know that Dr. Snowden was an idealist, the application of the *principles of higher criticism* would indicate that he belonged to this school of philosophy. Naturally his idealism is more in evidence in his treatment of God in His relation to the world, miracles, and immortality than in other parts of the treatise. As in his former work, so also here, our author wears his learning lightly.

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The pages are not crowded with foot notes directing the reader to great works of reference, but to anyone who has busied himself with theological discussion it is quite evident that the present work is the result of wide reading and long continued meditation on the deep mysteries of the Christian faith.

JAMES A. KELSO.

THE GREAT TEXTS OF THE BIBLE. St. Mark. Edited by Rev. James Hastings, D.D. New York: Charles Scribner's Sons. \$3.00.

Dr. Hastings needs no introduction to the reading public. He has proved his scholarship in editing three monumental works of reference: "The Dictionary of the Bible", "The Dictionary of Christ and the Gospels", and "The Encyclopædia of Religion and Ethics", as well as the monthly magazine, "The Expository Times". Dr. Hastings is not only a scholar but also a preacher. To this gift we are indebted for the present undertaking, which includes no less than a series of twenty volumes to cover the entire Bible. Four of these volumes are to be issued annually, and the one before us is the second in the series. Dr. Hastings's purpose is to call the attention of preachers to the great texts of the Bible and to stimulate them to a thorough investigation of the themes which may be drawn from these passages. In other words, his design is to furnish ministers with 'the materials' for a sermon, not with a 'ready-made sermon'.

In the volume on St. Mark, twenty-four topics are treated in connection with sixteen passages. The texts of the Gospel which our editor considers worthy of being regarded great are as follows: 1:1; 1:12, 13; 1:14, 15; 2:27; 3:28-30; 5:18-20; 6:3; 6:31; 7:37; 8:36, 37; 9:24; 10:14; 10:21; 11:24; 12:29-31; 12:34; 12:41-44; 14:8; 14:26; 14:36; 14:38; 15:21; 16:15; 16:19. The method of treatment may be briefly described as a homiletical exegesis of the text. In every case there is a thoroughgoing discussion of the exact meaning of the words and an examination of the relation of the passage to the context as well as the occasion of its utterance. Dr. Hastings is careful to be governed by the principles of grammatico-historical exegesis. After this treatment, which is more or less critical, there are presented to the reader several topics which may be legitimately deduced from the text for homiletical treatment. Let us take for example the section on Mark 1:12, 13. These verses contain St. Mark's brief account of the temptation of our Lord. Our author finds five subjects suggested in this very brief passage: (1) The Driving of the Spirit; (2) The Wilderness; (3) Satan; (4) The Wild Beasts; (5) The Ministering Angels. These themes—and this section is but a sample of all the others—are illumined by many illustrations. Of this part of the book Dr. Hastings says, "The illustrations are new. That is to say, none of them have been taken from any existing store or collection of illustrations. Some of them have never before been in print. They have been sent to the editor by friends and correspondents all over the world out of their own experience. . . . Their number will encourage or even compel him to make every sermon his own". The discussion of each text is prefaced by an exhaustive bibliography of sermonic literature on that particular theme. We have noted thirty-three different works cited in connection with the Temptation. This feature of the work will be of special value to those who are near large libraries.

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In our opinion Dr. Hastings has produced the most scholarly homiletical help that we have ever seen. It will be exceedingly difficult to use this volume as a *crib*, as even the separate topics which are put down under each text can scarcely be treated as sermon subjects without some definite limitation. On the other hand, a word of caution in regard to the use of the illustrations will not be out of place. Every real preacher knows that his best illustrations spring out of either his own experience or imagination, and persistent use of those suggested by other men will cramp the development of a preacher's imagination, but to those who know how to use such a work legitimately this volume on the Gospel of St. Mark will be a decided stimulus.

JAMES A. KELSO.

THE SECRET OF THE LORD. By the Rev. W. M. Clow, B.D., of Glasgow. New York: Hodder and Stoughton. 12 mo. cloth. Net \$1.50.

This book consists of a series of twenty-six expository sermons. Twenty-five of these are upon texts which immediately precede or follow the narrative of the confession of Peter at Cæsarea Philippi; while the twenty-sixth, though allied in thought and spirit, derives its text from I Cor. XIII:12. These sermons are splendid examples of expository preaching and are a revelation of the rich mine of diversified truth that can be unearthed by the method of consecutive preaching as practised in England and Scotland. The title of the book, "The Secret of The Lord", is not the theme of any one sermon in it, but is an expression of the thought that pervades them all. This is that the Lord Jesus carried in His breast a secret which He revealed to no one until late in the year preceding His crucifixion. And then only to "the men of the secret", i. e., the twelve, and especially the inner circle. What this secret was may be seen by means of the captions under which the sermons are grouped in the table of contents: "The Disclosure of The Person and His Purpose", "The Disclosure of the Cross and Its Issues", "The Disclosure of The Glory and Its Significances". Under these and the other headings are grouped from four to seven sermons. The spirit of these may be seen in some of their titles, such as "The Quiet Seasons of The Soul", "The Transfiguration of Man", "The Cloister and the Crowd", "The Voice That Answers Our Fear". There is no further attempt to study the mystery of our Lord's consciousness than to make this disclosure the subject of a series of sermons.

These pieces are the products of a master workman, a thoroughly trained craftsman. Their rhetorical form is wellnigh perfect. There is unity, and each division follows logically upon its predecessor. Each part is in proportion. So constant is this literary form that it has been said that they were essays rather than sermons. Rather may it not be said that they are the sermons of a man steeped in the literature of his race. For sermons they are, and sermons that must have held the intense interest of their hearers. The preacher's knowledge of literature is seen in the wide range from which he gathers his illustrations. These are taken most largely from Christian biography and books of devotion. F. W. H. Myer's "St. Paul" is frequently quoted. Next in order come the great modern poets, Browning, Tennyson, and especially Wordsworth. But he gathers his flowers from many fields and does not disdain the products of our American soil,

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as is witnessed by his using Jack London's "Call of The Wild" and the poems of Walt Whitman.

Not only do they indicate a wide knowledge of literature but also that their author is at home in the region of exact scholarship. The exegesis is correct and the subject matter follows naturally from it. There is no straining for effect. The thought is analyzed and then applied directly to the lives of the men of today. The acquaintance with modern scholarship is seen in the occasional references to its gains. There is no fear of the results of Biblical research, but rather a firm belief that the final result will be a truer and nobler conception of the method of God in revelation and a clearer vision of the glory of God in the face of Jesus Christ. A quotation from the sermon entitled "The Voice That Answers Our Fear" will serve as an example. "In our own time the scholar and the critic have been examining the structure and exploring the sources of the Scriptures. They seemed to be despoilers of its inspiration and authority. What a cloud seemed to fall over this book of prophecies. Moses and Elijah and all their band seemed to be taken from us. Humble folk feared as they entered into the cloud. They did not know that as they feared, the voice of God would call to them with a new significance, to regard not merely the sentences of the book, but to listen to its great direction, 'This is my beloved Son; hear Him'".

Having once obtained his leading thoughts, he does not linger long in the region of general principles and abstract reasoning, but hastens on to make the application to the every day lives of this workaday world. At least one half of each sermon consists of application. Here his touch is sure. These men and women live and walk and talk. We know these lives, some of them have been lived in the house across the street, yes and some of them in our own. This preacher, this scholar, this man of letters is also a man of the world. He has read deeply in the secrets of the human heart. He is at home on the street, in the market, in the shop, the store, and the stock exchange. Because of this he is in constant contact with the hearts of his hearers.

But more than all else, these sermons are marked by a deep spirituality. Its author is one of "the men of the secret". He has gone in person to Caesarea Philippi with the Lord and to him the Lord has revealed His secret. If he is at home among men he is also at home in the closet and has looked upon the face of his Lord on the Mt. of Transfiguration. He has himself followed on to know the Lord. He has passed from stage to stage of an ever deepening and enlarging Christian experience. And from the riches of his own knowledge he speaks to us. There is a manly tenderness, a gentleness, a sweetness, which seize and grip the heart. It is an indication of this spirituality that he does not hesitate to seek a parallel to the loftiest experiences of the Master in the spiritual life of the believer, as he does in the sermon entitled "The Transfiguration of Man".

This book is peculiarly qualified to serve as a book of devotion. Because of its deep spirituality, side by side with its modern tone, it is one of the few books which appeal for such use to the minister of today. Consequently these sermons will be read and reread by many who, like the author, desire to be instructed in the "secret of the Lord".

C. A. McCREA, '97.

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GOD'S FULL-ORBED GOSPEL; Sixteen Sermons Preached at the Metropolitan Tabernacle by the Rev. Archibald C. Brown. London: H. R. Allenson, Ltd. 3/6.

This volume of sermons by the pastor of the Metropolitan Tabernacle would attract attention if for no other reason than that they were preached by a successor of Spurgeon. Every churchman will be glad to know whether the traditions of this famous pulpit are being maintained. The reader of this volume will feel that they are. Not so strikingly, perhaps, for Spurgeon, like Moody, could have no successor; but yet effectively, for "there are diversities of workings, but the same God who worketh". Incidentally, the constant stream of sermonic material would seem to indicate that the power of the pulpit is not waning, whatever scoffers may say, for publishers are not wont to publish even such good morals as sermons without a fair expectation of earthly reward.

These sermons are a good example of expository preaching, which is probably the form of preaching most enjoyed, because most needed and desired by the churchgoing public. What will this preacher say? Some things are predetermined.

This pulpit will be no setter-forth of strange doctrines. The successor of Spurgeon must believe in the miraculous nature of conversion, in the atoning power of the blood, in the reality of the bodily resurrection of our Lord, and in the literal second coming of our Christ. It is evident on every page that Mr. Brown believes these things with all his heart. It is refreshing to hear these old doctrines again, and it is startling to be reminded that they are not as common as they once were. Will the pendulum swing back again?

This pulpit will constantly aim at the immediate conversion of souls. And so it does. Almost every sermon vibrates with the personal appeal for decision. No wonder the Tabernacle is the famous harvest-ground of newborn souls!

As a follower of Spurgeon and a professed expository preacher, ("My pulpit watchword has been Exposition") he will illustrate his text and look at it from every angle of Scripture. And this he does. The chief beauty of this kind of preaching is that you not only get the text, but whole books of Scripture in a text. In two sermons he graphically brings the entire book of Genesis and of Ecclesiastes before his hearers.

And of course he will preach the Bible and not modern theories or even modern subjects. He criticises, after the manner of this pulpit, the extraneous themes and discourses of the day. Yet even he cannot avoid all such things, and in a sermon on the "Message of the Stars" must bring the science of astronomy to his aid. Like many devout preachers, his practice is wider than his platform. Preaching the Bible is, after all, in the hands of a genuine preacher, the most diversified of all forms of oratory.

And so we might go on. The reader will find here all that he expects to find in this pulpit, and little that he does not wish to find. It is indeed a book of "the full-orbed Gospel", and we rise from the reading of it as one who has fed unto satisfaction. Let us have more of the same sort.

The book is a piece of good book-making, with clear type and feather-weight paper, but one questions the right of the publisher to cumber it with a 54-page catalog of his productions.

U. S. GREVES, '95.

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ORIENTALISMS IN BIBLE LANDS, Giving light from customs, habits, manners, imagery, thought, and life in the East for Bible Students. By Edwin Wilbur Rice, D.D. The American Sunday School Union. \$1.00 net.

This is a book which aims to throw light on the conditions of the times in which Christ lived. Its object is to carry the reader back 1900 years and give him a portrait of the people who lived while the Gospel was being written. The Bible is saturated with the peculiar traits, modes of thought, customs, manner of speech, and imagery that characterizes Eastern life. To interpret the Scriptures properly a knowledge of these is essential.

The customs and habits of oriental nations are so different from the occidental nations. Often they are the very reverse. Occidentals entering a church take off their hats, but an oriental entering a temple reverently takes off his sandals at the door, but covers his head with his turban. In the orient women wear loose trousers and the men often wear skirts; the women wait on the men and give them their seats; the men often bare their arms and neck, but the women cover and conceal theirs; the women paint their nails, while their western sisters often paint their cheeks. An oriental shepherd leads his sheep, an occidental shepherd drives his. The oriental commonly sleeps with his head covered, and perhaps his feet bare. He refuses by throwing the head backwards, not by shaking it. A girl in the East when married keeps her own name, and is often called after her father, not after her husband. Western people write and read from left to right of the page, the oriental the reverse way, from right to left. The mode of life being so different, any work throwing light on these customs must be of the greatest importance to the Bible reader.

The author aims to show us these traits of oriental life. He does this in thirty-seven chapters, dealing with the family life, marriage, child life, study of women, hospitality, dress, occupations, fruits, shepherds and flocks, teaching, warfare, music, property, taxes, prayers and vows, and offerings.

The style of the author is to be commended; short sentences, simple language, very concisely written. Almost every sentence throws light on some obscure passage of Scripture. It is a book which should be in every minister's library, and in the hands and home of every Bible student. Because of its style the book commends itself to every one desiring to become more familiar with the customs and life of the people among whom Christ lived and taught. A mastery of this book will help anyone to understand more clearly the great lessons which God would teach the world.

J. R. LOUGHNER, '08.

CHRISTIANITY AND SOCIAL QUESTIONS. By Rev. William Cunningham, D.D. New York: Charles Scribner's Sons. 1910. 75 cents net.

One of the chief values of "CHRISTIANITY AND SOCIAL QUESTIONS", by the Rev. William Cunningham, D.D., is in its fine historical background. The author presents an exceptionally broadminded study of present-day social conditions. While the illustrations are taken largely from life in England, the principles are nevertheless applicable

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to the situation in America. Indeed, one of the things which makes this book of value to American readers is the fact that we shall have the same degrading poverty in this country that exists in England unless we profit by their experience.

Discussing the physical conditions in the world to-day, the author says:

"The present situation need not force us to despair; but it is so serious as to give rise to great anxiety. There are such masses of human beings who live a merely animal existence, with no opportunities of anything better. The long tale of woe from savage lands seems to be hardly so hopeless as the failures of civilization to remove the degradation which disfigures progressive communities. Though the pressure of population on the means of subsistence may be kept at bay, there is a constant danger that lassitude and indolence may bring it into more active operation at any time. Persistent courage is needed to enable a man to face social problems with experience drawn from the past, and to deepen the conviction that it is worth while for him to devote himself to the service of man; but those who take this course will find that they are in close accord with Christian teaching. Christianity has no infallible nostrum to offer apart from human experience and effort; but it makes known an inexhaustible source of inspiration and courage for those who recognize the permanence of the existing physical conditions of human life, and are yet eager to set themselves to use the experience of the past so as to make the most of the possibilities which are inherent in the nature of man. It is possible to draw on inner experience and on the Christian sense of duty to support the resolutions and supplement the efforts of common sense".

This quotation is characteristic of the author's treatment of the entire subject. His style is simple, clear and forceful. He discusses the Malthusian principle of population and food production, dealing with the law of diminishing return, but indicates that through the progress of man from animal to the Christian philosophy of life there is always hope for the human race.

"Christianity can claim to set forth a philosophy of life which helps to solve the apparent contradictions that seem so puzzling. It takes account of the whole of life—of inner experience as well as of the impressions we get from observing the course of affairs: it gauges the advantages and disadvantages of any change by their effect upon the inner life; this standard cannot be applied at any moment with precision, but it is less misleading than any external standard, for it offers a safeguard against the mistake of attaching supreme importance to one or other of the secondary objects which men set before themselves, and are inclined to follow exclusively".

With this as a foundation, the author discusses racial differences in a most illuminating way and presents the Christian claim for fair play.

The first part of the book, entitled "World-wide Influences", closes with a chapter on "Civil Authority" in which the political situation is presented. Part II consists of a discussion of national economic life; the functions of the government and the rewards of service being the principal points under discussion. This section is altogether a most valuable one to the student of economic conditions and remedies, and the chapter on "Half Truths" shows the fallacy of many of the principles advocated by experts in the past as well as in the present. For example, on page 165 the author says:

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"The doctrine of Economic Science is true and important, but only true within certain limits and conditions, and even the greatest of the economists have not always been able to bear in mind how narrow is the sphere, both in place and time, within which the most carefully stated doctrine is really to be relied upon with confidence, as true to actual life. Conditions are constantly changing, both in regard to commercial facilities and industrial processes, as well as in regard to the character and ambitions and adaptability of human beings. What we assume to-day, in regard to physical conditions or human agents, is always becoming out of date; the economist can only safeguard himself, in his forecast of the probable effects of any proposed changes, by the frequent proviso that he assumes that other things are unchanged. The economist cannot forecast what tends to happen with such certainty as the astronomer, or the physicist, or the chemist, or even the meteorologist. The economic expert is always in danger of supposing that the conditions he assumes are more permanent than is really the case, and of generalizing too hastily from a few instances. Where he fails to guard against this tendency and allows himself to assert that something must happen, he is using language which he has no right to employ; all he can say is that the result is likely to happen if he has taken account of the conditions correctly, and if the conditions remain the same".

The importance of this latter statement justifies the space given it in this review. Unfortunately, in most discussions of economic and social problems the element of human nature is not given the place which it deserves.

"Personal Duty" is the general theme of Part III and on the whole it is a very fair statement of the obligation of the individual to personal service, diligence in business, and the responsibility of trusteeship; but the author seems to make the same mistake with regard to the principle which he advocates in relation to the attitude of the Christian toward many of the present-day social problems that he charges up against the "expert" sociologist, viz.: he fails to take into consideration the changed conditions between the first century and the twentieth. Nor does he present all of the facts even in the situation developed while Christ was among His disciples in bodily form.

The bibliography in this book is discriminating and valuable to the student of social questions.

CHARLES STELZLE.

THE COUNTRY CHURCH AND THE RURAL PROBLEM.* By Kenyon L. Butterfield. Chicago: The University of Chicago Press. \$1.00 net. Postage prepaid, \$1.08.

President Butterfield, in his new book, "The Country Church and the Rural Problem", gives the mature result of many years of faithful and practical studies of the conditions and needs of country life, together with the forces which, rightly exerted, make for the vital improvement of rural conditions. It may well be doubted if there is any one else so well qualified to speak as authoritatively on this broad general view of the actual rural situation as is President Butterfield of the Massachusetts Agricultural College.

He shows that the rural church has been largely individualistic in her aims, which, while it may have served a former generation, cannot alone meet the present situation. The church must regard all

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the various activities of country life, not as independent aspects, but as correlated into an harmonious unity; must see herself as related to every other aspect of rural life, and that she "is vital to the solution of the rural problem, because the things that the church stands for are vital to a permanent rural civilization, as church and industry are intimately bound together". The church cannot permanently succeed without agricultural, educational, and social success in the community.

The book is not "designed as a practical guide for clergymen in the details of parish work", but to comprehensively state the rural problems, the intimate relation of each phase to each other and to the whole, and the necessity of coöperation of all for the common good, with the Church as the fundamental factor. The fact of a rural problem is shown by the dependence of the city upon the country for food supply, raw materials for manufactures, and for fresh blood and brain; by a certain depletion of the population, a proportionate neglect of agricultural interests, and the backwardness of the country church; and the consequent need for an economic, social, educational, and religious awakening and progress. This is the gist of the rural problem. The development of a new rural civilization, industrial, political, social, religious. To accomplish this purpose, there must be a permeative socialization instead of the present selfish individualism of the ruralite, by means of agencies already at work in various localities; by a development of a sane and efficient rural school system which shall be appropriately vocational in its objects and training; effective organizations of the farming classes for economic, social, and educational benefits; a religious idealism which should be infused into the whole life and community movements, chiefly by the activity of the church; and a close federation of all the existing forces which are making for the betterment of country life.

The rural church is regarded as only one of the various institutions vital to true country progress, and should take her proper place among the other uplifting agencies. The special work of "the country church (and her allies) is to maintain and enlarge both individual and community ideals, under the inspiration and guidance of the religious motive, and to help rural people to incarnate these ideals in personal and family life, in industrial effort, in political development, and in all social relationships". The idealization of country life in all its phases cannot be secured except by appealing to the great fundamental principles of Christianity. The rural pastor becomes a personal and community leader, intelligently versed in all the very things which the people themselves are interested in. He should know agriculture, and be qualified to lead his people along any line of individual and community progress. This is a large program, and requires specially trained men for a definite and exalted calling, the rural pastorate. He must be enough of a man to successfully meet all the difficulties incident to the foregoing, besides those of overlapping churches, "bossism" in the church, low community ideals, the present separateness of religion from every day life, the emphasis of unimportant matters, the ofttimes small salary, widely scattered parishioners, isolation of country life, temptation to indolence or to scatter his energies, and the difficulties of preparation for special work.

A number of prime general suggestions are presented looking toward a constructive policy. There should be special study and instruction of the rural problem by the seminaries, various church organizations, and agricultural colleges; a definite movement for the

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career of young men in the country parish; an organized effort in behalf of a more useful rural church; a general movement for the federation or coöperation of churches and her allies, such as the Young Men's Christian Association, the Young Peoples' Society, and the Sunday school; the development of intelligent lay leadership; larger financial support; and a thoroughgoing campaign for rural progress. The crying needs of the country church and community constitute a persistent call to young men who are consecrated, practical, original, aggressive, trained, enthusiastic, persistent, constructive, heroic.

One must read the book in order to catch the spirit, insight, and general view of this noble call to a new crusade.

CHAS. O. BEMIES, '97.

SYSTEMATIC THEOLOGY: A Compendium and Common-Place Book Designed for the Use of Theological Students. By Augustus H. Strong, D.D., LL.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. In Three Volumes. Philadelphia: Griffith and Rowland Press. \$7.50.

The recent completion of this work is a notable event in the theological world. It does for our day in conservative Calvinistic theology what Dr. Charles Hodge's similar work did for his day. Any such work soon gets out of touch with its time, and another must be written to meet existing conditions of thought and life. Dr. Strong's work is modern in every respect and fits into the environment of our day. Some of its leading characteristics are: it is comprehensive, covering the whole ground of theology with thorough analysis and discussion; it is scholarly, displaying enormous learning and making about four thousand quotations from one thousand authors; it is scientific, being pervaded by the truth-seeking spirit, endeavoring to ascertain and state facts accurately, and being fair in the treatment of opponents; it is philosophical, rooting theology in idealistic or personal monism, which makes the world a spiritual system and affords the truest ground for incarnation, revelation, and miracles; it is Scriptural, articulating its teaching at every point with Scripture and giving about three thousand Scriptural quotations; it is orthodox, holding to fundamental truths as to the personality of God, the deity of Christ, and supernatural revelation and salvation; it is Calvinistic, building on the decrees of God as underlying and determining all things; it is evangelistic, being not a skeleton of dry bones, but a living body of truth throbbing with human interest and effective for the salvation of men; and it is homiletical, abounding in practical suggestions for the preacher and literally swarming with sermons.

The fact that it is written by a Baptist theologian does not tinge it with denominational color except in the few points, such as the mode of baptism and the polity of the Church, where it sets forth distinctively Baptist views. It does this, of course, with conspicuous ability, saying the best that can be said in favor of these views. It is of advantage to those holding other views at these points to have the ablest presentation of the Baptist positions, as we ought always to know and consider the opposition. Dr. Strong is fair and genial in urging his views and does not offend any reader. He does not wholly escape weak arguments and inconsistency and sometimes seems to give his case away. For instance, while urging a literal conformity to Apostolic modes of baptism and allowing nothing

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to modern convenience, yet when he comes to the mode of observing the Lord's Supper he says: "Reclining on couches, and meeting in the evening, are not commanded; and both, by their inconvenience, might in modern times counteract the design of the ordinance". A more remarkable case of inconsistency occurs in connection with the discussion of church government. Dr. Strong argues for the Scriptural authority of independency and against anything like national Churches leading to a world-church. "We see leanings", he says, "toward the world-church idea in Pan-Anglican and Pan-Presbyterian Councils". Yet on the very next page he gives a quotation from "A. H. Strong, Sermon in London before the Baptist World Congress, July, 1905"! A Pan-Presbyterian Council has in it the germ of a world-church that may rival Rome, but a Baptist World Congress is free from any such microbe. These, however, are small specks in the sandstone and marble of this solid structure.

On the whole, we know of no other work so well adapted to the needs of theological students and ministers. It enables one to review the whole field of theology in the light of modern theories and thinkers, and grounds one in the reality and rationality of our theistic and Christian faith.

JAMES H. SNOWDEN, '78.

SOULS IN ACTION. By Harold Begbie. New York: George H. Doran & Company. \$1.25.

In this book the author of "Twice Born Men" gives us the story of twelve conversions. It differs from "Twice Born Men", however, in that the instances are from higher strata of life, and for the most part represent a gradual and persistent rather than a sudden and violent transformation of character.

The stories are very interesting merely as human documents. The instance of the betrayed girl into whose foul bedraggled life a white flower came from the hand of Sister Mildred—something as a rose came into the life of the "Bluebird of Mulberry Bend"—gradually sweetening and purifying her soul till she found rest and joy in Christ, is beautiful as well as psychologically interesting. The author does not narrate these incidents merely as interesting stories, however. His motive is apologetic. He insists "that Christianity must be unwaveringly and authoritatively declared by its representatives to be a miracle-working religion" whose "foundational affirmation is a supernatural origin". But "unless proofs of an incontestable and persuasive kind can be brought to the heart and understanding of men, proofs which make it impossible to deny the claim of Christ that He was sent into the world by a Heavenly Father, mankind will persist in regarding Christianity only as one of many ancient superstitions". Is it possible for Christianity to give these proofs? "The body of this book", says Mr. Begbie, "is an answer to that question". We quote again: "The stories compose a human document of immense significance to religion, to politics, and to medical science. No man of free judgment and honest thought can read these histories without acknowledging the sovran force of religion in the life of the individual. They prove what I ventured to assert in "Twice Born Men", that religion is the only known agent whereby a man radically bad can become radically good. They demonstrate that where Christianity sets itself to change the heart, results follow which are impossible to science. In a word, they introduce us to the miracle".

Whether the author proves his assertion "that religion is the only known agent whereby a man radically bad can become radically good"

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will probably be disputed, as it was by some critics of "Twice Born Men". We doubt whether a statement so broad can be proved by stories of twelve conversions—marvelous though some of them are. There can be no doubt, however, that he does prove religion a mighty agent in making men radically bad radically good, neither can there be a doubt of the author's intense moral earnestness. His characterization of the intense, spiritually-deadening, all-penetrating atmosphere of worldliness in London streets is to the point, as is also his retort to the charge of "contagion of feeling and hypnotic suggestion" in religious meetings,—that there is "a contagion of Regent Street and an hypnotic suggestion of Hype Park", a contagion and hypnotic suggestion vastly potent for evil, yet so "natural and commonplace that no psychologist takes the trouble to diagnose it and no religious teacher feels himself moved to denounce it".

With religious ritualism—prosaic, formal, and soulless worship—he has no more patience than with the infidel. Christianity as he has seen it and as he believes in it, is tremendously vital, joyous, active—"a felt, indubitable certainty of experience". "Religion is based upon love to God, faith in Christ, and hope in immortality. Its expression is service to humanity".

It is a good thing to come into contact with such a man and with the men and women of his book, each one of whom can say from the depths of a profound conviction, "One thing I know, that, whereas I was blind now I see". Those who enjoyed "Twice Born Men" will enjoy this book also, as it does not traverse the same ground.

G. C. FISHER, '03.

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CALLS.

Rev. W. F. Fleming ('03), of Clarion, Pa., has accepted a call to the First Church of Tarentum, Pa.

Rev. George R. Edmundson, D. D. ('92), of Denver, Col., has accepted a call to Hebron, Neb.

Rev. P. N. Osborne ('07), of Erie, Pa., has accepted a call to the East End Church, Bradford, Pa.

Rev. D. A. Green ('96), who lately resigned the pastorate of the Manchester Church, N. S., Pittsburgh, has received a call from the Presbyterian Church of Oakland, Md.

Rev. W. E. Howard ('94), of Fayette City, Pa., has accepted a call to the Oakland Church, Pittsburgh, Pa., and preached his first sermon there on April 2.

Rev. Henry A. Grubbs ('93), of Harrisburg, Pa., has accepted a call to the Walbrook Church, Baltimore, Md.

Rev. Alfred H. Barr ('95), of Detroit, Mich., has accepted a call to the First Church of Baltimore, Md.

Rev. A. J. McCartney ('03), of Sharon, Pa., has accepted a call to the Kenwood Evangelical Church, Chicago, Ill.

Rev. A. B. McCormick ('97), pastor of the Central Church, New Castle, Pa., has been called to Clarion, Pa.

Rev. C. B. Wingerd (p-g '09), pastor of the West End Church, Pittsburgh, Pa., has accepted a call from the Park Avenue Church of the same city.

Rev. C. P. Cheeseman, D. D. ('84), has been called to the Presbyterian Church of Coraopolis, Pa.

Rev. S. S. Wylie ('70), pastor of the Middle Spring (Pa.) Church, has been called to Tinmath, Col.

Rev. George G. Kerr ('99), of Charleroi, Pa., has accepted a call to the First Church of Canonsburg, Pa.

Rev. C. G. Williams ('93), of Central City, Neb., has accepted a call to the York Street Church, Denver, Col.

INSTALLATIONS.

Rev. Joseph Lyons Ewing ('93), formerly of Bridgeton, N. J., was installed pastor of the First Church of Jersey Shore, Pa., on February 10. Rev. William Hansom, D. D., presided, Rev. James R. Baker preached the sermon, Rev. Charles G. Girelius charged the pastor, and Rev. Herbert Ure delivered the charge to the people.

Rev. George P. Donehoo, D. D. ('86), formerly of Connellsville, Pa., has been installed pastor at Coudersport, Pa.

Rev. S. Arthur Stewart ('94), for seven years pastor of the Presbyterian Church of Portland, Ind., was installed pastor of the First Presbyterian Church of Rochester, Ind., on February 17.

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GENERAL ITEMS.

The Fourth Church, Philadelphia, Pa., Rev. Sherman H. Doyle, D. D. ('90), pastor, on January 20 held a jubilee to celebrate its freedom from debt. In nine years they have built and furnished a new church costing over \$60,000, and at the annual meeting of the congregation a resolution was unanimously adopted that no mortgage nor any indebtedness should ever be incurred against this building.

On Sunday, January 22, the new building of the Third Presbyterian Church of Altoona, Pa., was dedicated with appropriate services. Rev. Dr. Breed, of the Seminary, preached the sermon in the morning, and a Sunday School and Young Peoples' Rally was held in the afternoon. In addition to their own people, the evening service was largely attended by members from the Presbyterian Churches of the neighboring cities of Juniata and Hollidaysburg, at which churches the evening service was omitted for this purpose. On Monday evening a fraternal meeting of all denominations was held, and special evangelistic meetings filled the remaining evenings of the week. At the Communion service on January 29, nineteen new members were received. This church was organized January 14, 1889, and Rev. Irvine has been its only pastor. The Sunday School has grown from 54 to between three and four hundred, and the church membership is now between four and five hundred. The new church building is beautiful and commodious, and modern in every detail of equipment.

The twentieth anniversary of the pastorate of the Rev. C. C. Hays, D. D. ('84), of the First Church of Johnstown, Pa., was celebrated the first week of February. In this connection Old Home Week was observed.

The dedication of the First Church of Youngwood, Pa., Rev. H. C. Hutchison ('09), pastor, took place on January 29. The building is a beautiful structure of buff brick and cost \$6,000. A \$500 bell was presented by the Presbyterian congregation of Scottsdale, Pa.

The Presbyterian Church of Pikeville, Ky., Rev. M. D. McClelland ('95), pastor, is one of the best organized churches in the State of Kentucky. The Sunday School especially is doing splendid work, being thoroughly graded and every class organized.

A successful series of Presbyterial Sabbath School Institutes, planned and conducted by Rev. George M. Donehoo ('97), presbyterial missionary, was held in Winona Presbytery, January 8-22. Splendid lectures, along the lines of advancing education, were delivered by experts, several teacher training classes were organized, and all the workers were greatly helped.

On Sunday, January 8, Rev. H. H. McQuilkin ('99), pastor of the First Church of San Jose, Cal., preached his fifth anniversary sermon, in which he reviewed briefly the work of the church during his pastorate. The membership has grown from 435 to 798; 545 new members have been added, 229 by confession and 316 by letter. The offerings to the Boards have trebled and the congregation has raised among its own members over \$42,000 towards the present structure, which was completed three years ago.

Rev. McClain W. Davis ('96) is in charge of the work at Pierce Park, Ida., where a church of sixteen members was organized on January 15. This is a new community, five miles from Boise, and has good prospects for growth. Eight of the charter members united by profession of faith.

Rev. W. G. Reagle, D. D. ('91), of Wellsville, Ohio, has a splendid Bible Class of men. On Tuesday evening, February 21, this class held a

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supper which was attended by 162 men. After a social hour and a fine banquet, Dr. Reagle made a brief address which was followed by the main address of the evening by the Rev. Dr. W. H. Hudnut, of Youngstown, Ohio, who took for his subject "Man for Man", and made a deep impression on his hearers.

A handsome new church edifice was dedicated on February 19 by the Presbyterian congregation of Tulsa, Okla., Rev. C. W. Kerr ('97), pastor, at which time a remaining indebtedness of \$15,000 was removed, giving the church an unincumbered property worth \$60,000.

The First Church of Charleroi, Pa., Rev. J. T. Hackett ('95), pastor, observed its twentieth anniversary on March 5th.

Rev. James B. Hill ('91) has in his church at Brookville, Pa., a well organized Men's Bible Class, under the efficient leadership of Rev. W. S. Fulton, D. D. On March 2 one hundred and fifty men, including the members of the class and their friends, were entertained at their first annual banquet. The address of the evening was delivered by Rev. Samuel Callen, D. D., pastor of the Fourth Church of Pittsburgh, and was much enjoyed. The members are enthusiastic and the class is rapidly growing in numbers and usefulness.

Rev. D. R. Kerr, D. D. ('76), has resigned the presidency of Westminster College, Fulton, Mo.

Rev. H. Vernon Baker ('08) and his wife were tendered a farewell reception in the First Church of Pittsburgh, on Monday evening, March 20. Mr. Baker has been one of the assistant pastors of the First Church and has accepted a call to Glenshaw, Pa.

The opening service of the Bohemian Brethren Presbyterian Church, One Hundred Sixty-fifth Street, New York, N. Y., Rev. Vaclav P. Backora ('05), pastor, was held on April 2.

Rev. H. A. Thompson, D. D. ('61), of Dayton, Ohio, has been nominated for Governor of Ohio on the State Prohibition ticket.

At the January meeting of the Historical Society of Delaware, Rev. Joseph Brown Turner ('81), of Dover, Del., was unanimously elected President and Director of the Society. Subsequently Mr. Turner was elected President of the Board of Directors.

Rev. J. M. Boggs, D. D. ('85), began work in his new field at Marathon, N. Y., on February 1, after closing a very successful pastorate of eleven years at Byron, N. Y. On January 20 the church at Byron held a farewell reception for Dr. and Mrs. Boggs, at which time they were presented with a substantial purse. On Wednesday, March 1, they were very cordially welcomed at a reception given them in the parlors of the church at Marathon.

Rev. R. L. Williams, D. D. ('92), and his wife were tendered a delightful reception by their congregation, the occasion being the tenth anniversary of the pastorate of the Lake Street Church, Elmira, N. Y. Following are some of the items taken from the report of this period of service: The church building has been remodeled at a cost of \$26,000; there have been 502 additions to the church membership, the large majority on profession of faith; 141 adults and 81 infants have been baptized; 194 funerals conducted; 374 marriage ceremonies performed; 937 sermons preached; assisted in 9 pastoral installations, and made over 5,000 calls. The church had never a more hopeful outlook, is thoroughly organized, has more annual income than expenditure, and has just received a legacy of \$5,000.

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Rev. H. N. Wagner ('00), who has been serving the church at Aberdeen, Ida., since the first of May, has been transferred to the Indian work on the Fort Hall reservation, where there are about fifteen hundred Indians of the Bannock and Shoshone tribes.

Following are the titles of papers read by alumni of the Seminary before the Presbyterian Ministers' Association of Pittsburgh and vicinity, at their meetings held Monday morning of each week: February 20, "The Psychological Nature of the Soul", Rev. W. E. Slemmons, D. D. ('87); February 27, "The Categories in Human Knowing", Rev. Isaac C. Ketler, D. D. ('88); March 20, "Christ's Estimate of His Own Miracles", Rev. Wm. R. Farmer, D. D.; March 27, "The Ministerial Function at Funerals", Rev. J. M. Duff, D. D. ('76).

The Presbyterian Church of California, Pa., Rev. J. W. Harvey ('97), pastor, gives evidence of substantial growth along several lines. During the present pastorate of four years 310 members have been received, nearly \$8,000 has been paid on the indebtedness of the church, preparations are being made to build a Sunday School room, and the pastor's salary has been increased from \$1,200 to \$1,500.

The First Church of Emlenton, Pa., Rev. B. F. Williams ('86), pastor, during the past year has received a gift of a fine pipe organ and has raised over \$11,000 for making extensive repairs on the church building. All the organizations of the this church are flourishing and the outlook is good for a large work in the future.

Professor John Livingston Lowes ('94) has won world-wide reputation by his studies in Chaucer. The "Nation" of March 30 has the following notice concerning his work: "Prof. John Livingston Lowes ("Chaucer and the 'Miroir of Mariage'", *Modern Philology*, VIII, 2, 3,) continues with great acuteness to identify the old French materials which Chaucer, the "grand translateur", so thoroughly assimilated and which influenced him more extensively and more persistently than has been generally been supposed. This time it is the "Miroir de Mariage", a twelve-thousand-line poem of Eustache Deschamps, which supplies Chaucer with a good deal of material for the discussion of marriage in the "Merchant's Tale", with more than one suggestion for the Wife of Bath, and with sundry bits that appear in the A-Prologue to the "Legend of Good Women", "The Miller's Prologue", and the "Franklin's Tale". Bound up in this discussion are important considerations of chronology and of the development of Chaucer's narrative art, which Professor Lowes intends to treat later more at large."

Rev. J. C. R. Ewing, M. A., D. D., LL.D. ('79), Vice-chancellor of the Punjab University, delivered the principal address at the University Convocation held on the 23d of December, 1910.

Rev. Alfred H. Barr ('95), after a notably successful pastorate of fifteen years in the Jefferson Avenue Church of Detroit, Mich., has accepted a call to the "Old First Church" of Baltimore, Md. When Mr. Barr commenced his work in the Jefferson Avenue Church there was a membership of 285, compared with an enrollment of over 600 at the present time, besides the Italian work, now in charge of Rev. Pasquale De Carlo, which was originated by Mr. Barr. We publish the following from an editorial of a Detroit paper. Mr. Barr's methods might well be followed by young ministers who have similar problems to face. "Mr. Barr, whose ministry was of a quiet type, easily took his place in the first rank of that band which daily reminds Detroit of the existence of a plane of higher living, of higher compulsions, higher duties and satisfactions. His

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never ceased to be a spiritual ministry. Dr. Barr preached a positive religion, a religion unclouded by vital doubt, unclouded by vain speculation. He conceived that religion had a message for man, the man who was down and out, and as useless, humanly speaking, as broken crockery, and the man whose prudent ethics had advanced him to a place of usefulness in the world. Although a scholar, in touch with all that the world of thought offers, the essentials of the old-time religion, of the sinfulness of man and the redemptive processes of Christianity's God, were always within the scope of his preaching. Although greatly active in outside work, such as that among the poorer classes that crowded, with changing local conditions, about the doorways of the rich church, he never degenerated to the level of an institutional engineer nor forgot that his main work was to be the prophet voice to man's inner need."

Work is progressing finely in the Presbyterian Church of Moravia, Pa., Rev. J. R. Loughner ('08), pastor. As the result of a three weeks' series of meetings in January, 130 persons made a profession of faith in Christ. The church has taken on new life. A Men's Personal Work League has been organized and is doing splendid work for the Master. The boys have organized a Chapter of Knights of St. Paul.

Largely through the efforts of the Presbyterian Church of Wampum, Pa., Rev. E. R. Tait ('02), pastor, the town has been without any licensed saloons during the past year, and it is putting up a fight again to keep the two hotels from getting licenses again. All the departments of the church are well organized and earnestly at work.

The work at Holliday's Cove, W. Va., Rev. Homer G. McMillen ('10), pastor, is continuing to grow. They will report 60 accessions, or a net gain of 57 members over last year, to the next meeting of Presbytery. Their benevolences in the church offerings have increased about 700 per cent over the previous year, and the total to benevolences and congregational expenses is \$1,947.00, the present membership being only 128 members.

Rev. B. F. Boyle, D. D. ('73), for eleven years pastor of the First Church of Atchison, Kan., has resigned on account of ill-health, the resignation to take effect June 1.

Rev. John S. Plumer, D. D. ('84), has resigned the pastorate at Cadiz, Ohio, where he has been for 19 years, and has been dismissed to the Presbytery of Pittsburgh. His present address is N. S., Pittsburgh, Pa.

The annual report of the Hawthorn Avenue Church of Crafton, Pa., Rev. G. P. Atwell ('08), pastor, shows a steady and constant growth in all departments of the work. At the annual congregational meeting it was decided to install a new pipe organ and to increase the pastor's salary from \$1,800 to \$2,000.

The Homewood Avenue Church, Pittsburgh, Pa., Rev. P. W. Snyder, D. D. ('00), pastor, has just closed a very successful year. The budget system was adopted a year ago and the benevolences have increased more than 33 per cent. During the year 155 new members were received, making a total of 597 during the present pastorate of a little more than three years. The attendance at the Sunday School, under the leadership of Prof. R. H. Anderson, has increased so much that the present building is not large enough and three lots lying just back of the present location have been purchased at a cost of \$15,000. The pastor's salary has been increased \$200 per annum.

The name of the Cumberland Presbyterian Church of Uniontown, Rev. T. M. Thompson, D. D. ('78), pastor, has been officially changed to "The Third Presbyterian Church of Uniontown."

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On April 2 a new church building, worth \$100,000, was dedicated at Kittanning, Pa. Rev. W. J. Hutchison ('98), pastor of the church, delivered the dedicatory address. A debt of \$36,000 was cleared by subscription at three meetings held that day. It is just two years since the old building was destroyed by fire.

Pastor	Class	Church	Accessions
Newton Donaldson, D.D.	1883	First (So.), Huntington, W. Va.	57
L. R. Wylie	1892	Madison, Ohio	17
W. H. Sloan	1894	New Salem, Pa.	12
E. R. Tait	1902	Wampum, Pa.	26
S. M. F. Nesbitt	1898	Dennison, Ohio	30
W. J. Holmes	1902	Wellsburg, W. Va.	7
F. E. Springer	1901	Caldwell, Ida.	7
J. E. Irvine	1887	Third, Altoona, Pa.	19
W. L. McClure	1893	First, Jeannette, Pa.	30
C. B. Wible	1907	First, Freedom, Pa.	30
W. G. White	1903	Shadyside, Ohio	26
J. A. Donahey, D.D.	1874	Bridgeport, Ohio	50
F. A. Cozad	1898	Mechanicstown, Ohio	17
G. E. Sehlbrede	1896	Monaca, Pa.	7
U. W. MacMillan	1895	Hickory, Pa.	27
John Gourley, D.D.	1877	Twin Falls, Ida.	36
S. T. Brown	1902	Clairton, Pa.	13
P. W. Snyder	1900	Homewood Ave., Pittsburgh, Pa.	30
F. W. Crowe	1902	Mt. Pisgah, Greentree, Pa.	12
D. S. Graham	1901	Unity, Harveys, Pa.	7
J. C. Strubel	1905	Lisbon, Ohio	61
J. C. Bruce, D.D.	1876	First, Crafton, Pa.	24
G. P. Atwell	1898	Hawthorne Ave., Crafton, Pa.	25
H. O. Gilson	1888	Castle Shannon, Pa.	18
H. W. Warnshuis	1876	Black Lick, Pa.	16
J. C. Dible	1893	Wilmerding, Pa.	12
Charles Bell	1899	Hazel Dell Mission	102
W. S. Krieger, Ph.D.	1897	Shreve, Ohio	12
C. R. Culbertson	1908	Island Creek, Ohio	23
F. M. Silsley, D.D.	1898	North, N. S., Pittsburgh, Pa.	16
U. S. Greves	1895	New Alexandria, Pa.	23
W. L. Barrett	1900	Bellefontaine, Ohio	20
W. P. Hollister	1893	East Palestine, Ohio	80
H. C. Prugh, Ph.D.	1898	Mt. Pleasant, N. J.	10
W. A. Reed	1900	Libby, Mont.	7
J. H. Snowden, D.D.	1878	Second, Washington, Pa.	13
J. R. Loughner	1908	Moravia, Pa.	130
John H. Kerr, D.D.	1881	Arlington Ave., Brooklyn, N. Y.	48
D. M. Skilling, D.D.	1891	Webster Groves, St. Louis, Mo.	26
F. D. Miller	1903	Calvary, Wilkinsburg, Pa.	10
J. H. Lawther	1901	Blackadore Ave., Pittsburgh, Pa.	38
J. S. Blayney	1899	St. Clairsville, Ohio	29
A. D. Carlile, D.D.	1885	Throop Ave., Brooklyn, N. Y.	45
B. F. Williams	1886	First, Emlenton, Pa.	18
R. H. Allen	1900	Brighton Road, N. S., Pittsburgh	28
R. P. Lippincott	1902	Calvary, Braddock, Pa.	25
W. A. Jones, D.D.	1889	Knoxville, Pittsburgh, Pa.	30
J. A. Craig	1895	Bentleyville, Pa.	6
Wm. G. Reagle	1891	First, Wellsville, Ohio	16

The Bulletin of the Western Theological Seminary.

Rev. Harvey Brokaw ('96), who is located at Kure, Japan, publishes a very suggestive Missionary Bulletin. In a recent number he gives an account of an unusual conversion which will be of interest to all our readers.

"A most interesting conversion has occurred in connection with our work. After Prince Ito was assassinated, his slayer, called Anjukon by the Japanese, was tried before a Court, sitting at Port Arthur. A certain lawyer, named ———, was appointed by the Japanese authorities to defend Anjukon. This lawyer was greatly impressed by Anjukon's demeanor. I have not been able to find out just exactly what it was that impressed him—whether it was his confession to the Roman Catholic priest, his fearlessness in the face of death, or possibly Anjukon's conviction (utterly mistaken though it be) that he had been moved by patriotic motives.

At any rate, Lawyer ——— was led to think of the future life. Just at that time, we sent our little paper, the Gospel Message, to a man in Port Arthur, whose family name was the same as that of this lawyer. The postman mistakenly delivered it to the lawyer, who knew nothing of the other man. The lawyer supposed, of course, that the paper was for him. The coincidence struck him. How could it be that a Christian paper should come to him just when he was thinking deeply of the future life and his soul's salvation!

He was more surprised when he read an article about the Cross of Christ, written by the Kure pastor. It led him to write to Pastor Nakayama, with a request for Christian books. The pastor advised with me, and we sent some suitable books. The pastor here also wrote a letter of introduction to the Port Arthur pastor.

That was in early July. Recently, an exultant letter came from the lawyer saying that he had been baptized on the first Sunday in November. I am greatly impressed how God, through His Spirit, His children, and the printed page, has led this soul into His kingdom. On what tiny events—the error of a postman—eternal issues hang! Doubtless a winged prayer, which we always offer when we mail this paper, had power. How else can you *reasonably* explain it?"

The students and faculty of the Western Theological Seminary support an alumnus of the institution as their representative on the foreign mission field. Rev. O. C. Crawford, of the class of 1900, located at Soochow, China, was selected by the student body a few years ago. In order to keep the institution informed concerning his work, Mr. Crawford writes an annual letter, which is read at the chapel service. It gives us great pleasure to publish Mr. Crawford's last letter in the *Bulletin*.

MY DEAR FRIENDS:

I suspect you will think I have forgotten you and do not care to keep you in touch with affairs out here in China. But I have not forgotten you and I am most desirous of keeping in touch with you all, for it is a most blessed thing to know that you are interested in us and our work. The trouble has been that I have been very busy, and not lack of interest or indifference. I have neither forgotten you nor your interest in us, nor have I been unmindful of our obligations to you.

Today I want to write to you about our great city of Soochow and tell you about our Mission work and the progress of the Kingdom here. So, as the preacher might say, in the first place, you must think of Soochow as an old place. Everything is old in China—old cities, old things, old customs, and many, many old people, as well as some millions of

Alumniana

younger ones. With the exception of the teeming millions, I do not know of anything which impresses me more than just this fact of the antiquity of China and her people. She is making tremendous strides these days—faster, many say, than did Japan when she began to adopt western ways, but even so the marks of antiquity are still heavy upon her. The days of Christ and hundreds of years before His time are constantly being relived before our eyes today. For this people still do many things as they did in those days. Everything is still done by hand, and the farmer still throws the wheat into the air so that the wind may drive the chaff away as they did in the days of John the Baptist. And Soochow is no exception to all of this. One constantly sees old things. One of our veteran missionaries, who has just gone to his reward after a term of about forty years of service out here, in a little booklet about Soochow says, "Let us go back about two milleniums, and along these same streets we now tread the father would lead the son and point to the halls and palaces covered with the ivy of centuries. Twenty-four hundred years have these walls stood and on these cobble-stone pavements eight generations of men have trod to and fro. Founded 250 B. C., it was laid out only 250 years after Romulus traced the walls of the ancient mistress of the world, whose glory for fifteen centuries has consisted in broken monuments of former grandeur, while during those same fifteen centuries Soochow has been a literary and commercial center. It was built during the lifetime of Confucious and synchronous with the completion of the second temple at Jerusalem under Ezra. It was in the days of Socrates, the philosopher, Herodotus, the historian, Pericles, the orator, that the fathers of a numerous and distinguished race first built their residences in this city. There is a stone map in the Confucian temple nearly 1,000 years old and on it the streets and temple sites are almost identical with those of the present day.

With so much of an introduction, and I fear it has been too long, let us make a trip through this great city. Soochow, of course, is a walled city. All of China's great cities are. We live outside the city wall near one of the city gates called "the heavenly gate". Let us start from our home and you will see the main street leading to the city gate. Our streets are not wide—in many places not much wider than our pavements at home. But there you will find a great thronging, surging crowd. A fine wall faced with brick, 25 or 30 feet high and about 13 miles in circumference, surrounds the city. This wall encloses between five and seven hundred thousand people, and its several suburbs at the city gates would add at least one hundred thousand more. The city gates are closed at sunset. The wall is simply an embankment about 25 feet thick at its base and is level on the top, where it is about ten feet wide. It was, of course, built for defense and protection and one can still see a few of the old canon which they used to use. In many places it makes a beautiful walk. As you enter the "heavenly gate" you will find the street is only about eight or ten feet wide, and the small merchant with his stand and wares takes up quite a little of that space. Here you will find the great silk shop as well as the smallest retail store. If you cared for them, you could get several hot Chinese delicacies, for the Chinese make much of a small traveling restaurant, which men carry from door to door. This is a most beautiful street, nearly arched over as it is with the pretty hanging signs. In all of the shops along this great street everything is made by hand, and it is also transferred from one place to another by the same means, for no wheeled vehicle is ever seen on it. It is too narrow and the bridges are too numerous. Soochow is a city of canals. They intersect it in all directions and are almost as numerous as its streets. Soochow has been

The Bulletin of the Western Theological Seminary.

called the "Venice of China". Hundreds of boats ply its canals and thousands of people not only earn a living on the boats but also never know any home save that of their boat home, as it is moved from place to place to meet the requirements of trade and commerce. Over these numerous canals there are many bridges which range from one to fifty-three arches in length. They are made of cut stone and have most perfect arches, which is the usual type. Within the city there are between 150 and 200 of them. During the morning the markets are along the streets with their great rows of fish tubs and vegetables. On these narrow streets may be seen horses and riders, officials in their sedan chairs and with their retinues, funeral and marriage processions, workmen carrying the frame of a building, or the merchant and farmer carrying their wares or produce, the blind leading the blind, and the poor without number, until there is such a confusion and noise that one wonders how they ever survive.

No one ever visits Soochow without seeing the great pagoda, or temple. It is certainly one of the wonders of the world. It is about 250 feet high and is divided into nine splendid stories. Its walls are octagonal, one wall within a wall, a pagoda within a pagoda, each wall ten feet thick, the steps rising between the stories in easy gradations with a walk around before the next flight is reached. The floors are paved with bricks two feet square. There are eight doors to each of the nine stories, and with cross passages it is well lighted. It is sixty feet in diameter at its base and tapers to forty-five feet at the top floor. From its last story a magnificent panorama is spread before one's eyes. The great city lies at your feet and the surrounding country can be seen for miles. It is said that within range of vision from the top of this great temple there is a population of at least five millions of people. A few years ago almost every niche in this shrine had an idol and altogether there were 200 of them, but they have all been removed for cleaning and repairing and there are but few of them in place now. This pagoda is over seven hundred years old. In all Soochow there are seven of these pagodas, some of them venerable monuments of antiquity. One of them has stood the stress and storms of nearly 1,700 years. Another noted temple is the Ink Pagoda. Two smaller ones stand near the old examination halls, and it is said that years ago the students in Soochow were not successful in the examinations and that one of the wind and water men (soothsayers) said, "Do you not see that these pagodas are like pens; of what use is a pen without ink?" and so the ink pagoda was built, a large black tower 25 feet square and 125 feet high. From that time on, so it is said, the students were successful.

We shall now visit one of the buildings which go to make up what is known as the city temple. It is said that the first building was erected on this very site sixteen hundred years ago. There are two main temples with thirteen other temples on the right and left and rear. It contains in all hundreds of idols, and is one of the most popular places in the province for heathen worship. It is also a great market place and has dozens of small stalls or stands on either side of the walk leading to the main temple, and the lower floor of the temple is given over entirely to the making and sale of scrolls. I rarely go to this place without being reminded of Christ's cleansing the temple.

Still another noted pagoda is the "Beamless Temple". It is so called because it is literally beamless, i. e., without a single beam of timber in all of its structure. It is arched below and above, and is made of large and highly polished brick, and architects have pronounced the lines very fine. Its walls are eleven feet thick, and all of the cornices and ornamental work are most beautiful. It is now about seven hundred years old.

Alumniana

That saying of our Lord "that the poor are always with you," certainly has its fulfillment always here in Soochow. One sees the extremes here as perhaps nowhere else in all the world. Soochow is a rich city and has many rich and prosperous merchants, but it also has its hordes of beggars. They are here literally by the hundreds. Lepers, blind, maimed, and those with the most loathsome of diseases are always to be seen on the streets. Many are so from compulsion, but hundreds are so from choice. They have regular beggar retreats, and they themselves have in every community a beggar king who is, I am told, a person of some note, wearing fine clothes, riding in his own sedan chair, and ruling as a king among his own people. Recently while out in the country on my boat, a man came aboard and I had quite a little talk with him. He was very polite and I had to muster up my most polite Chinese to keep pace with him. I gave him some tracts, etc., and my helper had quite a little laugh at my expense over the way I had been treating the beggar king. I have a picture of an old couple which I snapped some years ago. They were then about ninety years old and had traveled several hundreds of miles from one of the northern cities to Soochow, begging all the way.

Most of you, I am sure, have heard of China's Grand Canal. It begins at Hangchow, south of Soochow, and runs through to Peking. It is about 1,500 miles long and traverses a great variety of country. Sometimes it is on a level and sometimes it requires great locks to overcome a grade and supply a sufficient depth of water. This used to be the great inland artery connecting the capital at Peking with Central China, but with the coming of the railroad it has fallen into disuse and is sadly in need of repairs. I have traveled hundreds of miles over this canal, both north and south of Soochow. It was and still is a fine canal, and it seems a pity to let it entirely go down. It has been so useful and is such a fine piece of engineering.

And now I fear I must stop, and I have only sketched in the most meager way one or two things connected with this great proverbial city. "Above is heaven and below are Soochow and Hangchow", says the Chinese proverb. As you read this short account will you not pray for us all? We need your prayers so much. Just how much, I suspect no one can know who is not living among an alien people and seeking to bring them into the light and liberty of the Gospel. The very simplicity of our spiritual things startle them, and because we bring only spiritual blessings they can not readily understand either our motive for coming nor the message which we bring. You can help us by your prayers.

With kindest regards,

Very sincerely yours.

O. C. CRAWFORD.

Y. M. C. A. ACTIVITIES FOR 1910-1911.

THE WEDNESDAY EVENING PRAYER MEETING: These meetings are conducted by the students and have been a source of much pleasure and profit to those who have taken part. The attendance was a little larger than last year and the spiritual tone was markedly higher and the fellowship closer. The meetings were addressed at different times by the members of the faculty. Not only were these addresses a great help to us, but they gave us an opportunity to fellowship with our professors in a way that we could not do in the class room, and so the bonds of sympathy were drawn more closely.

The Bulletin of the Western Theological Seminary.

MISSION WORK: The work in the rescue mission has been very gratifying and in the main very successful. As far as we have been able to learn, only words of commendation and appreciation can be passed on the activities in this department of our seminary work. We have taken part in the work of three rescue missions this year. To the Liberty Street and Second Avenue Missions we have sent at least two men every Friday evening to conduct the services, and not one engagement upon the schedule has been broken. The work in the Robinson Street Mission has not been so extensive and is of a social rather than an evangelistic nature. Our part of the work at the Deaconess Home for Boys has been largely carried on by Mr. A. S. Wilson and has been very beneficial both to the boys and to Mr. Wilson. All this work has been resystematized this year, which accounts for a part of the increased efficiency. The spirit and interest manifested in this work has increased noticeably over that of last year, due to two facts, better system and the experience which the majority of the boys had had during the previous year.

HOSPITALS: The usual morning services have been conducted regularly at the Presbyterian Hospital. This work is not a task at all, but on the other hand a great pleasure. Also once a month both at the Presbyterian and West Penn Hospitals the Sunday afternoon services have been in charge of our members. The Old Ladies' and Old Couples' Homes in Wilkesburg have also come in for a due share of attention.

MISSION STUDY: Another most interesting branch of the work has been the mission study class under the leadership of Mr. Paul Eakin. In my three years of seminary life I have not been a member of a more interesting and more profitable mission study class.

R. E. KEIRN,
President.

BIOGRAPHICAL CATALOGUE

—OF THE—

Western Theological Seminary

No Library of a graduate of the Western Theological Seminary can be complete without this handsome volume of our Biographical Catalogue. It contains an accurate record of all professors and alumni, together with every partial student of this Seminary, comprising 2098 matriculated students, over 1000 of whom are now living. Sign and mail the blank below.

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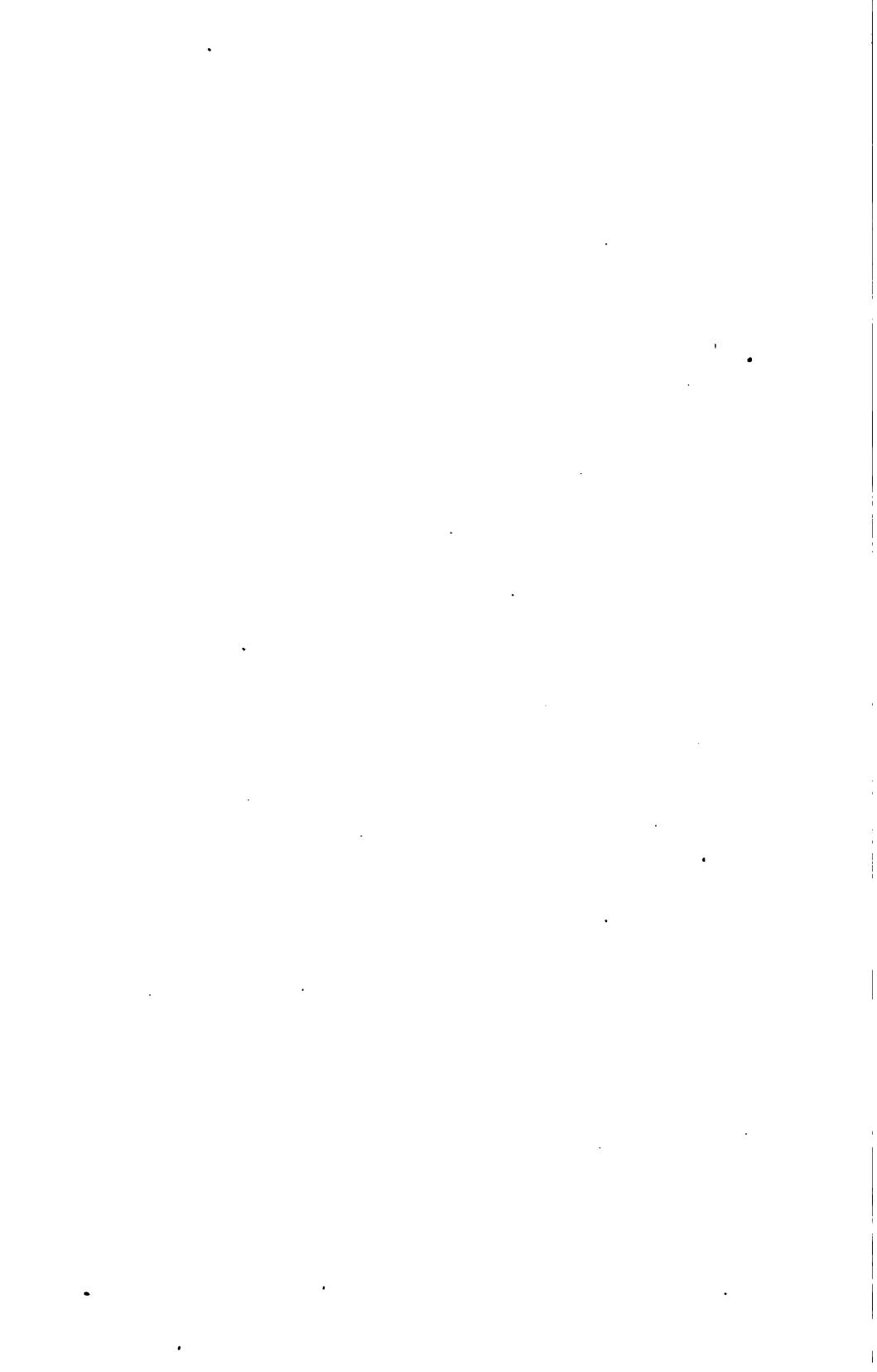
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Enclosed find 75 cents for one year's subscription to the Bulletin of the Western Theological Seminary, commencing Apr. 1911.

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The Western Theological Seminary

North Side, Pittsburgh, Pa.

FOUNDED BY THE GENERAL ASSEMBLY, 1829

The Faculty consists of six professors and four lecturers. A complete modern theological curriculum, with elective courses leading to the degree of B. D. Graduate courses of the University of Pittsburgh, leading to the degree of the M. and Ph.D., are open to properly qualified students at this Seminary. A special course is offered in Christian Education, by which students investigate the problems of missions, ethical work, and other phases of Christian activity. The City of Pittsburgh affords unusual opportunities for the study of social problems.

The students have exceptional library facilities. The Seminary Library of 15,000 volumes contains valuable collections of works in all departments of Theology, but is especially rich in Dogmatics and Church History. The students also have access to the Carnegie Library, which is enriched with books drawn from all the Seminary buildings.

A program of leave of absence of 150 is annually awarded to the students of this institution who are the highest rank and who have spent three years in the institution.

Vocational and general education is given in connection with the Seminary. A new dormitory, equipped with latest modern conveniences, will be ready for occupancy in October, 1914. All the buildings of the Seminary are located on West Washington Street, between Fifth and Sixth Avenues of Greater Pittsburgh.

For further information, write to the

Secretary, Western Theological Seminary, 1914.

1914



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The Bulletin
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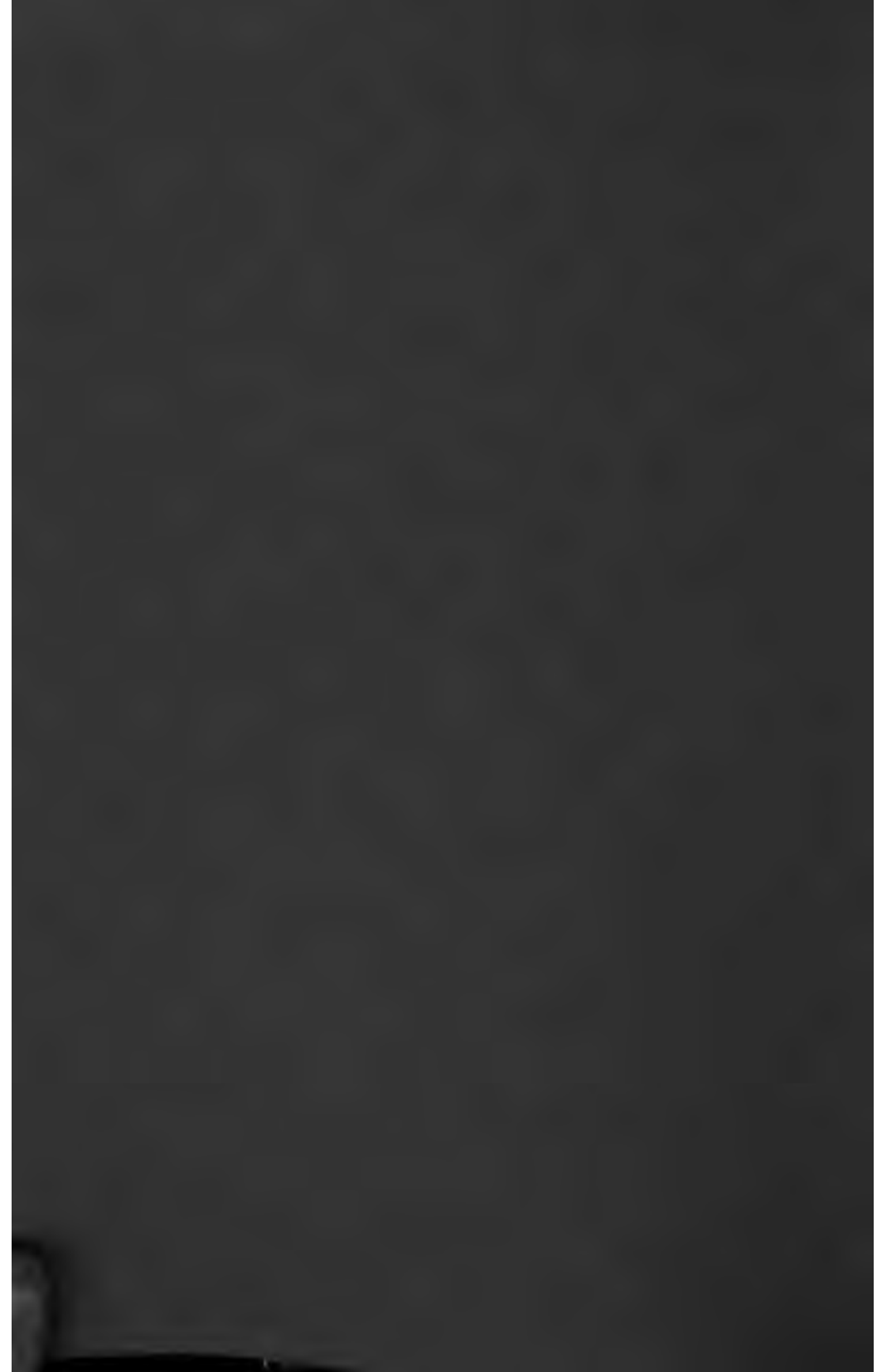


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THE BULLETIN

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A Review Devoted to the Interests of
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Edited by the President with the co-operation of the Faculty.

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1911

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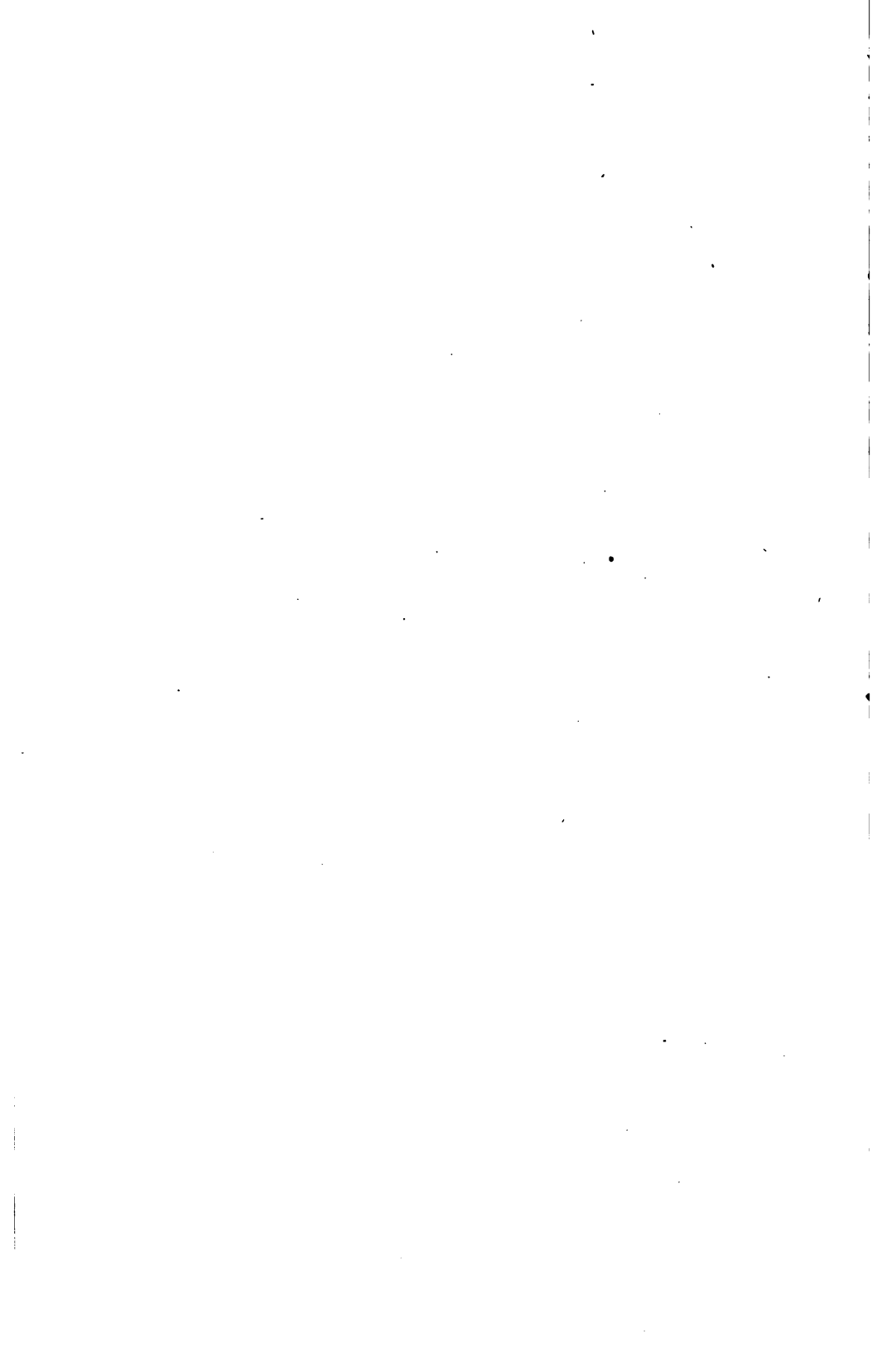
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The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME III.

JULY, 1911

No. 5.

Exercises in Connection with the Laying of the Corner Stone of Memorial Hall

The corner stone of the new Memorial Hall was laid on the afternoon of May fourth, nineteen eleven, at four o'clock, immediately after the Commencement Exercises. Two addresses were delivered in the North Presbyterian Church, one by Mr. Charls Beatty Alexander, LL.D., of New York City, and the other by the Rev. Hugh T. Kerr, D.D., pastor of the Fullerton Avenue Presbyterian Church, Chicago. It was most appropriate that Mr. Alexander be one of the orators on this occasion, as he bears the name of the man who was the largest benefactor of the Western Theological Seminary, and through whose generous gifts the Trustees were able both to erect the building and purchase the house lately demolished to make room for the new dormitory. We refer to the late Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, Ohio. The second speaker, a graduate of the class of 1897, represented the younger generation of the alumni, who are enthusiastic in their support of the plans looking forward to a new Western Theological Seminary. Both these inspiring and eloquent addresses are printed in full.

After President Kelso had made a statement, giving the history of the present undertaking and the contents of the

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corner stone, the procession filed out of the North Presbyterian Church to the new Dormitory. The order of the procession was as follows:

1. The Officiating Persons.
2. The Faculty of the Seminary.
3. The Students of the Seminary.
4. Directors and Trustees of the Seminary.
5. Alumni and Friends.

CONTENTS OF THE CORNER STONE.

1. Copy of Scriptures, authorized version.
2. Copy of Scriptures, revised version, American edition.
3. Old Testament in Hebrew.
4. New Testament in Greek.
5. Constitution of Presbyterian Church, U. S. A.
6. Plan of Seminary.
7. Historical Sketch.
8. Biographical Catalogue, 1909.
9. Annual Catalogues, 1901-1911.
10. Program of this day's exercises, addresses, prayer.
11. *Presbyterian Banner*.
12. *The Continent*.
13. *New York Observer*.
14. *Herald and Presbyterian*.
15. *The Presbyterian*.

The corner stone was laid by the Rev. J. C. Bruce, D.D., President of the Board of Directors, and Mr. George B. Logan, President of the Board of Trustees. Dr. Bruce read the following statement:

"As representatives of the Boards of Trustees and Directors, we have been requested to lay the corner stone of the new dormitory, Memorial Hall, of the Western Theological Seminary, an institution founded in 1825 by the General Assembly of the Presbyterian Church, for the purpose of raising up a godly and learned ministry. We share with the Church in all ages the belief that for all enduring religious work 'other foundation can no man lay than that is laid, which is Jesus

Exercises at Laying of Corner Stone.

Christ.' The Trustees and Directors therefore set apart this stone as the symbol of the spiritual foundation upon which this Seminary rests."

Then Mr. Logan tapped the stone, using the Trinitarian formula.

After the laying of the corner stone, the prayer of dedication was offered by the Rev. A. M. Reid, D.D., Ph.D., of Steubenville, Ohio.

"Our Father, which art in heaven, hallowed by Thy Name. We thank Thee for this Seminary in whose interests we are met today. We thank Thee for its beautiful history. We recall, with grateful hearts, that it has sent out hundreds of ministers to fill important places in this land, and scores of missionaries to every land under the sun. We thank Thee for the thousands upon thousands whom these heralds of salvation have been enabled to bring into Thy kingdom, build up in the holy faith, and fit for usefulness and happiness here and for glory and immortality in heaven hereafter. We thank Thee for the present prosperity of this institution. We bless Thee today that we are permitted to lay the corner stone of a new dormitory as a part of the buildings of our Seminary. And this we now do in the name of the Triune God, Father, Son, and Holy Ghost. May this building be speedily erected and finished without danger or accident to any who are engaged in the work. And when the young men, whose faces are turned toward the sacred office, come to this dormitory for needful sleep, may they lay their heads on the bosom of their Saviour and listen to the heart beatings of eternal love. And so may they go forth to the duties of a new day refreshed in body and soul, better fitted for making preparation for the great and responsible work they have in view. May they keep their bodies strong and pure, fit temples of the Holy Ghost. May they be earnest and faithful students, filling their minds with useful knowledge that shall fit them to be leaders of God's host in this age of thinking and reading and unrest. Above all, may they be men of God, full of faith and of the Holy Ghost, wearing evermore the white flower of a spotless life. So shall their lives as well as their lips be constantly pleading for Christ and His cause. And

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when, in due time, they shall be ordained to the full work of the ministry, may they go forth to preach with a passionate desire for the salvation of their fellow men. And to this end, with love and good-will to Christians of every name, may they preach in the power of the Spirit the simple gospel of faith in the Crucified Christ, and a life like His as the only hope of a lost world. And all this we ask in the name of our blessed Redeemer, who is God manifest in the flesh, and to Whom, with Thee and the Holy Spirit, one God, we give present and eternal praises. Amen."

The prayer was followed by the singing of three verses of the hymn, "The Church's One Foundation."

The Church's one Foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From heaven He came and sought her
To be His holy Bride;
With His own blood He bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One holy Name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord, give us grace that we,
Like them the meek and lowly,
On high may dwell with Thee.

The exercises were concluded by the benediction, which was pronounced by the Reverend Professor Matthew Brown Riddle, D.D., LL.D.

Address at Laying of Corner Stone.

WESTERN THEOLOGICAL SEMINARY.

ADDRESS DELIVERED, BY INVITATION OF THE DIRECTORS, ON THE OCCASION OF THE LAYING OF THE CORNER STONE OF MEMORIAL HALL, A NEW DORMITORY, NORTH SIDE, PITTSBURGH, PENNSYLVANIA.

By CHARLES BEATTY ALEXANDER, LL.D.

Mr. President, Fathers and Brethren:

We are laying the foundations of a building, the future value of which it is hard to estimate. The time is past when institutions of learning were criticized because they spent a great deal of money on their material surroundings. While intellectual and moral interests should be supreme, it cannot be denied that the usefulness of a university, or seminary, or college, is very largely dependent on the way in which the members are housed. Our Protestant, and especially our Presbyterian, ancestors did not always realize this. They had simple ideas. They thought more of the inward and spiritual grace than they did of the outward and sensible sign.

But of late years the advantages of stately architecture have been more and more understood. Good buildings not only satisfy the æsthetic sense, but have a moral value. Much might have been lost from the influence of Oxford and Cambridge, if those universities had had their homes in the uncouth houses of the German schools.

There is a practical side to this subject. When a number of young men preparing for one of the learned professions, have to live with unattractive surroundings, they must be demoralized. To live in rooms that are clean and hygienic and comfortable, must surely make for a good and wholesome life.

Let me say also, that we owe something to men who are going out to sacrifice themselves for the Church. No doubt, there are some who will live very well in the great city parishes, and in prosperous towns. But there are many who will have to endure hardness as good soldiers of the Cross. It is a great thing for these to have a comfortable home, at least

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while they are preparing for their great conflict with the world. They can afterwards look back and say that the Church helped them to begin their career in comfort.

From a layman's point of view the existence of a Theological School of the right kind in a great center of industry like this, is of incalculable value to the city itself. It gives tone to all its surroundings. It brings in residence learned and able men. It gathers in the city advanced students, and it has a constant influence on the preachers of the Word. There have been cases where the influence of a Seminary, of a so-called ultra liberal type, has not been for the good of the surrounding Churches. But this is not that kind of an institution.

In seeing the corner stone laid of this important building, one cannot help thinking of another less material foundation upon which this Seminary is built. It is built upon the foundation of the Prophets and Apostles. Surely I do not have to tell you what it has done for the Church. It has occupied one of the strategic points, with Princeton on the east, Auburn on the north, and McCormick on the west.

It has in the years since its foundation in 1825 carried on a great work. Its advance under its present able President, Dr. James A. Kelso, of which this building will be an outward and visible sign, is known in all the Churches. It cannot be hid. We congratulate him on this auspicious occasion.

May we not without straining our imaginations indulge the hope that this great edifice, which we are beginning, may be one of a group of buildings, under the same able control, testifying to the willingness of Pennsylvania Christians to express by their gifts, their approval of great educational success?

Bishop Berkeley thought that the course of empire was toward the west. It seems to me that the course of theological empire is towards the east. As a Princeton and eastern man, I know what a refreshing source of inspiration this school of theology and this part of the country have been for different centers of learning. To speak specifically, our gardens farther east have been watered by such men as Archibald Alexander Hodge, M'Gill, Paxton, Warfield, Purves, and Gregg, who were famous here before we took them from you.

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There is, however, one professor whom we have never been able to lure across the mountains. He remains here, faithful to his ancestral soil, and loyal to the old blue flag of Allegheny. I refer to that most learned and saintly man, Professor Matthew Brown Riddle.

It is not for a layman to point out the things that have made this Seminary efficient. Yet I cannot refrain from referring to some of them.

In the first place, this school has always represented a very definite and uncompromising theology. For want of a better name, I shall call it Calvinism. Calvinism has had, and still has, its defenders and assailants. It is not always palatable. Sometimes it is thought to be medicinal. It has, however, one great advantage. It is true. However it may be regarded, its principles are the same, yesterday, today and forever. The eternal years of God are theirs.

In all the learned professions, particularly in law and theology, this is an age of compromise. The period of great advocates is almost past. We know that the battles in the courts are no longer what they were. It is now considered better to have disputes settled out of court, and to avoid the clamor and shouting of the forensic arena. In theology, it is the same. Men are looking always for a ground on which they can meet, and are seeking to obliterate so far as possible the old dividing walls which were once so bravely defended.

This tendency has its advantages. It lessens friction, and makes for peace. But I sometimes think that, with this habit of concessions and compromise, we are in danger of effacing the great dividing lines between truth and error, between the right and the wrong. As it was in the days of the Early Fathers, so it was in the day of the Reformers, so it is in our day. Truth is not discerned and won and conserved by concession and compromise. It is the spoils of war—a war not carnal, but intellectual and spiritual. This Seminary has been no friend of compromise.

And let me digress here and now to say to the young men present, from the point of view of the non-official layman, that the secret of clerical success at the present day is the uncom-

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promising preaching of the fundamental doctrines of Our Holy Faith.

In the second place, it seems to me that you have here taken a very practical view of religious teaching. How indeed could it be otherwise? You could not, if you would, give yourselves over to mere speculative dogma and sterile scholarship, being so near as you are to the great industrial capital with the flame of its furnaces before your eyes, and the sound of its machinery in your ears. The real world with its pathetic hunger and thirst after righteousness is at your very doors; and a man who can study here without knowing what he is studying for, must be both blind and deaf.

And thirdly, I think that this school of the prophets has been great, because of the fire of its missionary spirit. More than one of its professors have come from the foreign field to lead students to see farther horizons and more glorious visions. We recall the great Samuel Henry Kellogg, the translator of the Old Testament into the Hindi language, and Archibald Alexander Hodge; nor must we forget that a missionary home has given us the distinguished President of this institution.

I confess that I should like to read the record of those who have gone from here to carry light and life into the African jungle, and into the formidable regions of India and China, or who have worn out their lives on an apparently hopeless frontier nearer home. Our hearts burn when we remember J. C. Lowrie and John Newton (fifty-seven years a missionary). I must pause to tenderly refer to that saint and martyr, F. E. Simcox, who with his lovely wife and their three children, was brutally murdered in China in the year nineteen hundred.

The *Sun* (of New York) on Saturday last stated that Mr. Carnegie in an address on the twenty-eighth of April in this city deplores the expenditure the Churches make for Foreign Missions. I applied to him for a copy of his address. He replied that he had no notes of his address. He said: "The *Sun* is not correct. I gave no figures. I think it is the first duty of millionaires to attend to the needs of their neighbors. I count Home Missions first in importance".

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I hope Mr. Carnegie, although he has not contradicted the paragraph, did not say what was credited to him by the *Sun*. The protest would sound strange from the donor of the Peace Foundation, which is in itself a missionary work among foreign nations, the expenditures of which will not be confined to territorial limits. The Church will, we hope, continue to send abroad the Heralds of the Prince of Peace.

I hope you will forgive me now, if I refer to something more personal to me than are these general thoughts. I never come into this part of the country without realizing that it is a place made dear to me by many holy memories. Not far away was born one to whom I owe more than I do to any human being. Her father made Washington and Jefferson College the chief interest of his life. And I am very proud to wear today the gown and hood of doctor of laws of that College, bestowed on me at its Centennial. She often told me that her religious character was formed, at her mother's side, before she was ten years old, in the old President's Home in Canonsburg, and her interest in the educational work of this region was keen until her life closed last December. My mother was deeply gratified when, ten years ago, one of my brothers became a director of this institution.

Moreover the building which we begin today replaces one which was built by one of my own kindred, whose name I bear. There are probably very few here who remember Dr. Beatty, and the singular energy and pertinacity with which he gave himself to the cause of religion and education—the education of ministers, college education, the education of women. Although it was many years ago, I remember very well how he came to New York and, with Dr. William Adams of happy memory, worked to unite the divided branches of the Presbyterian Church, to make it once more a mighty fortress against ignorance and evil. Dr. Beatty was the pioneer of that great body of philanthropists who have made Pittsburgh famous. I very vividly recall his wife Hetty, called by hundreds of the women of this region “Mother Beatty”, with her sweet face and Early Victorian curls on each side of her face. She was a woman well worthy of her distinguished husband.

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In closing, we wish for this Seminary a most prosperous career. May it continue to be a source of sound learning and of fervent piety, so long as time shall last.

We know not what the future has in store for Church or Country. In the Desert of Sahara, last winter, I was told, that in the sand storm in the darkest night, under a clouded sky, every true Moslem ever intuitively knows in what direction lies the Sacred City of Mecca. And when he prays, even as Daniel prayed, his "windows open toward Jerusalem", he turns toward his Holy Places. May it not be that in the days of darkness which may come in the future, Christians may turn in like manner to this sacred and historic hill, and receive as they pray to the God above, light and guidance and peace?

AN ADDRESS AT THE LAYING OF THE CORNER
STONE OF THE NEW MEMORIAL HALL.

HUGH T. KERR, D.D.

PASTOR OF THE FULLERTON AVENUE PRESBYTERIAN CHURCH,
CHICAGO.

I have the honor of representing the Alumni of this Institution on this most promising occasion. I am happy in presenting the felicitations and congratulations of that goodly company of graduates—those ministers and missionaries, those apostles and prophets—and shall I say also, those saints and martyrs—whose service has been in all the world. My position, however, is merely nominal. In a very real sense the well wishes of the Alumni cannot be presented, for the persons who are to receive and the persons presenting the congratulations are the same. The task is an impossible one. An institution may have a local habitation and a name in its buildings and equipment, but its life and influence and immortality are wrapped up in the men it has trained. No institution is so incarnate in its Alumni as is Western Theological Seminary. Her graduates are numbered among her honored professors and on her Board of Directors. An Alumnus is her wise and far-see-

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ing President, of whose scholarship and learning we are justly proud, and in whose far-seeing wisdom and statesmanlike executive ability we owe the happy inauguration of the new era which we celebrate today.

I come from my watch tower overlooking another institution with noble traditions. I am commissioned to present at this time the well wishes of McCormick, and I am happy in the thought that even that historic institution can not get along without one of our Alumni as President of its Board of Directors, and but yesterday it called another illustrious son of our institution to guide her students through the perplexing paths of modern theology, but since then Western has foreclosed the mortgage and claimed her own.

Robert Louis Stevenson once said, "A spirit communicated is a perpetual possession," and Western Seminary, whatever else she may have done, has always succeeded in communicating a spirit. That spirit stamps all the sons of Western as her own. It is a spirit positive and prophetic. However the Faculty may change, that spirit never dies. It is immortal because it is born of the Spirit of God. It is born also of the will of the flesh and of the will of man. It is a product, under God, of very human elements. How vividly we remember the Faculty of our own day. The sweet and benign gentleness of our Homeletics; the cautious reserve and eagle-eyed penetration of our Ecclesiastical History; the wondrously astute and scholarly analysis of the Old Testament; the rigidly logical and fundamentally four-square instruction in Theology; the inspiring and quickening and revealing subtleness of the interpretation of the New Testament; how it all comes back to us: mysteriously and unconsciously out of the eater comes forth meat and out of the strong comes forth sweetness.

I will be forgiven for speaking a passing word of appreciation for the work of Prof. Matthew Brown Riddle. This is his coronation year. We are among those who delight to do him honor. He has been a great asset to this institution. He is one of the greatest teachers God ever gave this country or any other country. Hardly a day passes but the impress of his genius is felt in the work of hundreds of his students. I hope that somewhere in the plans for the new order of things

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a place may be found for a "Riddle Hall," and for the accomplishment of that desired end, I feel safe in pledging the support and loyalty of that great body of Alumni in the moulding of which he has had so great a share.

This new building is a prophesy of better things to come. A quarter of a century ago Ruskin said there was thunder on the horizon as well as dawn. We have had not a little thunder. We are now beginning to enjoy the dawn. The men of the past builded well. We are beginning again to build upon their foundation. Among the records of the early days of our country we find this: "After God had carried us safe to New England and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust". That was a glorious ideal and we have entered into the inheritance of its realization. That ideal, however, must in turn become ours and must not be allowed to fail, and it will fail unless the men of today will sacrifice and serve even as those New England Christians did, "cribbed, cabined and confined" as they were in all but their consciences. We must follow the gleam that lured them on and held their hearts. The Alumni and friends of this institution must pledge to the President and the Directors their loyalty and consecration in order that this enterprise so nobly begun may be brought to a glorious completeness, and that Western Seminary may have a plant entirely adequate for its great mission in the world.

We cannot get along without Western Theological Seminary because we cannot get along without its product. We can get along without many things in this world that are accounted necessary, but we cannot get along without spiritual leaders. "Where there is no vision the people perish." We can get along without tariffs and referendums and various commissions, but we cannot get along without the prophet and the priest. This age is rich in everything else, let it not fail in manhood. It is rich in leaders in great enterprises—com-

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mercial, financial, mechanical — let it not fail in prophetic leadership. We need here in Pittsburgh a School of Theology more than we need one of Technology. Kipling expressed it in his own strange way when he said:

“We’re creepin’ an wi’ each new rig, less weight and larger power

There’ll be the loco-boiler next and thirty knots an hour;
Thirty and more,—what I hae seen since ocean steam began
Leaves me no doot for the machine,—but what about the man?”

Every great era has been the creation of a preacher. When Italy was stagnant and sterile it was a preacher, Savonarola, who by his burning eloquence stirred from its long sleep the conscience of Italy, and by the mastery of his message created a new day for his nation. When Europe was playing a parrot’s part, mimicking the miraculous and trafficking in virtue, it was not the scholar, Erasmus, but Luther, the preacher, who shook the continent to its foundations and shook it again and again, until the unshakable things of the Gospel of Jesus remained the heritage of the people. When the light that Luther held aloft in his great hand began to burn low, and when darkness was creeping over the land, it was a preacher, Wesley, trained at Oxford, with the hand of God upon his heart, who spoke the Word of God to a decadent age and awoke England to her great mission in the world. When the passion for the lost, which followed the preaching of Wesley, died out of the heart of the Church, and cathedral worship, and chapel services grew cold and magnificently worthless, it was a preacher, William Booth, who shook the world with earnest and heart-arresting message, and girded the globe with a golden chain of song and social salivation. We today are partakers in that new social Gospel which he proclaimed. Perhaps leadership in this high sense cannot come to more than one in a generation, or perhaps in a century, but the light that is kindled from the Master’s lamp may glow, though in diminished flame, in the hearts of thousands. It is still spiritual leadership, none the less, that is demanded in humble and unheralded places.

It is fourteen years since I graduated from this Seminary. I stand as it were between the men who have graduated today

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and those veterans into whose victories we have entered. The same year I graduated, the late Dr. Marcus Dods delivered the commencement address to the students graduating from the Free Church College, Edinburg. He prefaced what became a memorable address by saying that he did not know whether to pity or envy the men who would serve in the ministry during the next thirty years. One-half of that time is nearly gone, and those of us who have been out in the battle feel that *pity* is not the word. The minister of today is to be envied, not pitied. It is a great thing to be a minister of the Gospel of Jesus in this age. It is heartening to see the signs of the time. This new building is in itself a prophesy of the good things about to come. They are building no new heathen temples. Dr. Dods' solicitude came from the fact that theological thought was in transition. He had seen in America a house moved bodily from one foundation to another, and it was to him a parable of what was taking place in the realm of faith. During the Reformation the transfer was made from an infallible Church to an infallible Book. In our day the transfer has been made from an infallible Book to an infallible Christ. Other foundation can no man lay than that which is laid, even Jesus Christ. Obscured and neglected, He is at last becoming the chief corner stone of our humanity. As never before, Jesus is loved and worshipped, and crowned with many crowns. The note of apostolic optimism is being struck on many strings. When one of the soldiers of Julian the Apostate ridiculed a venerable Christian concerning his faith, saying "Where is your carpenter now?" the answer came with silencing swiftness "He is making a coffin for your Emperor." The Carpenter of Nazareth has made coffins for more than one crowned skeleton. The Christianity of our day strikes again the note of the supremacy and authority of Jesus. In the midst of the fire which blinds and burns and dazzles, there walks one like unto the Son of Man, and upon Him the touch of the first has no power.

The motto of one of God's great heroes was "Attempt great things for God and expect great things from God." In this center of Presbyterianism—a Presbyterianism that is becoming more and more united—great things must be expected

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and attempted. The future generations are calling for the best. The past is whispering that of its best we have been partakers. It is ours to see that those who have gone and those who are to follow will not be disappointed in the sacrifice, the loyalty, the achievement of the present. To stand still is to retreat. To beat time is to fall behind. To remain in the entrenchments our fathers have built is to be beaten. We must move forward. We must march on. We must follow our leader. We must

“Fill up the gaps in our files,
Strengthen the wavering line;
Stablish, continue our march
On, on the bound of the waste,
On to the city of God.”

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COMMENTARY ON THE BOOK OF DEUTERONOMY. By W. G. Jordan, B.A., D.D. New York: The Macmillan Company. 75 cents.

The volume before us is one of a series of commentaries which are being published with the general title of "The Bible for Home and School", under the editorship of Dean Shailer Mathews, of the Divinity School of the University of Chicago. As this work on Deuteronomy is the first of these commentaries to be reviewed in these columns, it will not be amiss to give our readers the scope of this series. The aim is "to place the results of the best modern Biblical scholarship at the disposal of the general reader".

Its chief characteristics are (a) its rigid exclusion of all processes, both critical and exegetical, from its notes; (b) its presupposition and its use of the assured results of historical investigation and criticism wherever such results throw light on the Biblical text; (c) its brief explanatory notes adapted to the rapid reader; (d) its use of the Revised Version of 1881, supplemented with all important renderings in other versions. The Bible for Home and School is to be highly commended for the use of the Revised Version with references in the footnotes to the American Standard Edition of the Revised Bible.

Within these limits Dr. Jordan has succeeded in giving the general reader a clear and accurate commentary on one of the most important books of the Old Testament. The comments on the text are prefaced by a lucid introduction, covering twenty-eight pages, in which he discusses the literary and historical questions which naturally cluster about this important and interesting book of Scripture, and then he adds an illuminating exposition of the fundamental idea, the one supreme God, and the fundamental law, the one central sanctuary, together with a presentation of its religious significance and permanent influence. In this section of the book our author frankly takes the position of the School of Graf-Wellhausen, and Dr. Jordan will be either praised or condemned according to the reader's own opinions concerning the date and origin of the Pentateuch. But no one can deny that from his own point of view and from that of the editor of the series, our author has given us a commentary that was much needed. The highest praise that we can bestow is that this booklet, in its interpretation of Deuteronomy, does for the general reader what Professor Driver's larger work has done for the Hebrew scholar.

JAMES A. KELSO.

HISTORY, PROPHECY AND THE MONUMENTS. By John Frederick McCurdy, Ph.D., LL.D. New York: The Macmillan Company. \$3.00.

Professor McCurdy's volume is not a recent work; it is a new edition or reprint of his well-known treatise in three volumes, the first instalment of which appeared as early as 1894, and was followed by a second and third volume in 1896 and 1901 respectively. It was the intention of the author to furnish a treatment of Hebrew and Semitic history that would be helpful to Biblical students; that he succeeded in achieving his purpose is evident from the numerous reprints. The first volume has been reprinted three times, exclusive of the present one volume edition.

The reviewer has taught the Old Testament to candidates for the Presbyterian ministry for thirteen years, and has used "History, Prophecy and Monuments" as a reference book in connection with

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his lectures on Hebrew History and Old Testament Criticism. After this experience he still believes it is one of the best books extant for introducing a beginner to modern views of those providential movements and historic forces which prepared the Hebrew people for their mission as bearers of the torch of God's revelation to the world. Our author's treatment is an objective presentation of the history of the Hebrews, because the author is able to discriminate between a historical fact and mere hypotheses. If one turn to the chapter which deals with the Patriarchal Age (Vol. II, §§434-464), one finds a sane and judicious discussion of the many intricate problems which this period presents to the scientific historian. It is easy to arrange the facts of the Old Testament in chronological sequence, and it has been done successfully many times. But Professor McCurdy has gone much deeper; he has attempted to analyze the *inner life and movement* of which the outward events are the occasion. This is a modern innovation in treatises of Old Testament History. He has done this in a comprehensive way, by presenting Hebrew history as a part of the wider stream of the history of Western Asia and Egypt. The average theological student comes to this discipline with a vague idea that archaeological discoveries, which our author covers by the terms *Monuments*, serve the purpose of an easy and conclusive apologetic, because of the mention of Old Testament characters and events. Being introduced to this volume, he soon learns that modern Archaeology, assisted by Egyptology and Assyriology, have done far more than provide a superficial defence of the faith. They have done nothing less than give Old Testament history a new background, with a true perspective of the majestic purposes of God's providence in His dealings with Israel.

The author's treatment of Hebrew Literature is most happy. It is neither formal, nor analytic, nor statistical, but literary, historical and philosophical. The formal presentation, to which works in Old Testament Introduction adhere, follows the order of the Biblical books as arranged in the Hebrew canon. It is this formal statistical treatment, easily degenerating into the mechanical, which misleads the reader as to the purpose of literary criticism so that he fails to grasp the historical genesis of that great body of literature known to us as the Old Testament. We believe that what Budde has done for the Germans in his "Geschichte der althebräischen Literatur". Professor McCurdy accomplished in his chapter entitled, "Deuteronomy and Hebrew Literature" (Vol. III, §§ 865-945, 1350-1363 *et passim*).

We are surprised at one omission, which must be characterized as serious. One of the greatest and most significant discoveries of the historian of Semitic antiquity was the recovery of the stile with the Code of Hammurabi by J. de Morgan in 1902. A page or two as an appendix could have been added without much extra expense and would have made the book up-to-date. It is impossible to form a critical judgment of the Patriarchal Age and the work of Moses as law giver without a study of this ancient Babylonian code of civil and criminal jurisprudence.

For these reasons we heartily welcome this one volume cheaper edition, because the low price enables every student to purchase the work for himself. It is cheaper in price, but the typographical work is as good as that of the first edition.

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BIBLICAL GEOGRAPHY AND HISTORY. By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. New York: Charles Scribner's Sons, 1911. 12mo., pp. xviii, 296, sixteen maps. \$1.50 net.

The author of this book, Dr. Kent, holds a high place today among Biblical scholars and teachers. As author and as editor of text-books, he has done much to bring the results of recent Biblical study before students and the reading public. This book is worthy of its author and to say this is to commend it.

It is a book which will appeal to the general reader who wishes to become familiar with the most recent archaeological discoveries and geological investigations and their bearing upon the Bible. It is well adapted to serve as a text-book. The printing of the paragraph headings in bold-faced type and the outline of contents showing both chapter and paragraph headings, make the general outline and the detailed treatment clear. The insertion of the sixteen maps at appropriate intervals adds to the completeness of the book. The usefulness of the volume is enhanced by two appendices, the first presenting a selected bibliography, and the second a list of stereographs and stereoptican slides illustrating Biblical Geography and History.

The book is divided into two parts, the first dealing with the physical geography of Bible lands, the second with the historical geography. The author believes that "only in the light of their physical setting can great characters, movements, and events of human history be rightly understood and appreciated". He gives nine chapters to the study of physical features of Bible lands. He discusses the geological history of Palestine and shows the variety of its physical contour. He describes the Coast Plains, the Plateau of Galilee, the Plain of Esdraelon, the Hills of Samaria and Judah, the Jordan and Dead Sea Valley, and the East Jordan Land. The reasons which led to the selection of the two capitals, Jerusalem and Samaria, and their military strength, are discussed. Recognizing the importance of roads in determining the line of advance of tribes, of armies, and of commerce, the author has given one chapter on the great highways of the Biblical World. The accompanying map is also a great help.

Part II deals with Historical Geography. The key to this part is given in the opening sentences. "Historical Geography deals primarily with the background of history rather than with the detailed historical facts themselves." Professor Kent treats in outlines the Old Testament, Inter-testamental, and New Testament periods of Hebrew History, but always with the main emphasis upon the geography.

The civilization and religious conditions of early Palestine are treated in the light of excavations at Lachish, Gezer, Taanach, Megiddo, and Jericho. The author seeks to identify and then describe the places mentioned in the Bible in connection with the sojourn in Egypt, the Wilderness Wandering, and the settlement in Canaan. The main facts and the geographical setting of events during the period of the Judges, Kings, and Prophets are set forth, followed by those of the Babylonian, Persian, Maccabean, and Herodian periods. The book closes with three chapters on the scenes of Jesus' boyhood and ministry and of the spread of Christian thought throughout the Roman Empire.

Many books on Biblical Geography and History have recently been written, but it is a question whether in any other volume so much valuable material has been presented in such an interesting way and in so short a compass.

J. MILTON VANCE.

Literature.

"NEW TESTAMENT EVANGELISM": By T. B. Kilpatrick, D.D., Professor of Theology in Knox College, Toronto. New York: Geo. H. Doran Co. pp. 313. \$1.25 net.

Here is an excellent book. Describing evangelism as the proclamation of the salvation of God, wrought out by Jesus Christ His Son, the once crucified, the now living and exalted Redeemer, Professor Kilpatrick shows the absolute primacy of such work for the church as it is set forth in the New Testament, as it is illustrated in history, and as it must be applied to the circumstances of the modern church.

In Part 1 a most interesting and instructive review of the teaching of the New Testament on this subject is undertaken. The unique features of the Gospel message, the preparation and methods of its messengers in the apostolic church, and the qualities of soul called forth in its early hearers are most attractively recounted. A series of valuable suggestions for the church of to-day, derived from this study, brings this division to a conclusion.

Part 2 traces in briefest outline the presentation of the Gospel as the church has proclaimed it from New Testament times down to our own day. After glancing at the chequered history of the Pre-Reformation church, the great work in evangelism of the churches of the Reformation is described in four sections—as it was undertaken in Germany, Scotland, England and the United States.

With three points established from the New Testament and history, *i. e.*, that revival and moral renewal depend on the Gospel of Christ, that true evangelism cannot fail, revival will follow, and that God's methods and man's must not be confused—in Part 3 our author proceeds to examine the task that awaits the man who seeks to do the work of an evangelist in a modern church. Chapter One deals with our need of Divine power for this work, its promise to us, and its mode of operation; Chapter Two points out the various spheres for evangelism—in the home, in the congregation, and in the community. Chapter Three treats of the training, general and special, which is required for evangelistic work.

The book is concluded with two appendices. Appendix One, containing about thirty pages and written by Dr. Shearer, of the Board of Social Reform and Evangelism in the Presbyterian Church in Canada, consists of instructions in the methods of preparation for a simultaneous campaign of evangelism, its conduct, and the necessary work of following it up. The second appendix is a fine letter of helpful counsel, written by Dr. Kilpatrick as if to a young minister who had asked his advice about taking part in his first evangelistic campaign. It is full of meat.

The church owes Professor Kilpatrick a debt of gratitude for writing such a book. Manuals of instruction about the machinery required in an evangelistic campaign are common enough, as are also collections of sermons and addresses delivered by famous evangelists. But in the work before us other and more fundamental ground is covered. Under his masterly guidance we are led unerringly to a new sense of the value and absolute importance of the proclamation of the glorious Gospel of the blessed God. So easily and naturally does Professor Kilpatrick touch upon each phase of his many-sided theme that only at the end, when we pause to reflect, do we realize that in our journey we have traversed ground belonging to systematic theology, to New Testament exegesis, to church history, and to homiletics. There is not a trace of obtrusive learning—the book was written in a summer camp far from a library—but it is a superb example of the illumination of a great theme by the matured reflection

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of a true Christian scholar. The book is so simple and so clear that anyone actively engaged in Christian work will find pleasure and profit in reading it.

JOHN W. CHRISTIE, '07.

Columbus, Ohio.

NEW TESTAMENT THEOLOGY. By Henry C. Sheldon, Professor in Boston University, and author of "Unbelief in the Nineteenth Century," etc. New York: The Macmillan Company. 1911. Price, \$1.50.

The general character of Professor Sheldon's book is well expressed in the following words from the preface: "It has been our endeavor to prepare a book which, on the one hand, shall be sufficiently free from scholastic formality to be fairly acceptable to the general reader, and, on the other hand, sufficiently compact in statement, logical in arrangement, and fundamental in its treatment of the subject matter, to be fitted for service as a text-book". It sometimes happens that the hopes aroused by the preface are not fully realized on further acquaintance with the volume, but such is not the case with Professor Sheldon's "New Testament Theology", and we heartily congratulate the author and his readers on the success of his endeavor. The work is divided into six chapters, of which the first is introductory, treating of "The Powers Back of the New Testament Writings," and the remaining five deal with the theological teaching of the New Testament under the following headings: "The Synoptical Gospels and Their Teachings"; "Portions of the New Testament More or Less Akin to the Synoptical Gospels in their Representation of a Primitive Type of Christian Teaching"; "The Pauline Theology"; "Modified Paulinism—Hebrews and First Peter"; "The Johannine Theology". It will thus be seen that in Professor Sheldon's scheme the theological teaching of the New Testament falls into three main divisions—the Primitive Teaching, represented by the Synoptic Gospels, Acts, the Epistle of James, and the Apocalypse; the Pauline type, represented by the Epistles of Paul, the Epistle to the Hebrews, and First Peter; and the Johannine type, represented by the Fourth Gospel and the First Epistle of John. The simplicity of this arrangement of the material must be very helpful to the student by enabling him to grasp at once the historical development and the vital unity of the New Testament teaching.

Each chapter is introduced by a brief but adequate discussion of the critical questions involved. Professor Sheldon's critical position may properly be called conservative, but his treatment of the questions at issue is wholly free from "dogmatic prejudice", and his conclusions are stated with the reserve characteristic of a scientific mind. While it can scarcely be said that Professor Sheldon has made a new contribution to the interpretation of the New Testament, it is undoubtedly true that much in that interpretation has been given a new interest and value by his logical arrangement and his compact and yet lucid expression of it.

WILLIAM R. FARMER.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Edited by Samuel Macauley Jackson, D.D., LL.D. (Editor-in-Chief), George W. Gilmore, M.A. (Associate Editor), and others. Complete in twelve volumes. Volume IX, Petri to Reuchlin. New York: Funk & Wagnalls. Large quarto, 518 pages. Cloth: Price, \$5.00 per volume. Per set, \$60.00; Sheep, \$84.00; Half Morocco, \$96.00; Full Morocco, \$108.00.

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The preacher will open Volume IX of this standard encyclopedia with interest, as it contains an article covering thirty pages on "The History of Preaching." The author is no less an authority than E. C. Dargan, the author of the standard work "A History of Preaching." As might be expected, the article gives abundant evidence of a thorough mastery of details and is discriminating in its estimate of preachers of different schools and denominations. There are four main rubrics: (1) "In the Early Church"; (2) "In the Middle Ages"; (3) "The Continental Pulpit in Modern Times"; (4) "Preaching in the English Tongue". In the first two periods the treatment is brief, but it expands; becoming fuller and more interesting as it comes down to the present age.

The Presbyterian will turn with interest to the exhaustive review of his denomination, in thirty-nine pages. The history of the Presbyterian Churches in various parts of the world is treated by a representative member, and the article concludes with a brief outline of Presbyterian Polity by Dr. W. H. Roberts. Other important denominational articles are: "Protestant Episcopalians" and "Dutch Reformed Church".

Biblical students will find satisfactory articles on the Psalms and Proverbs, both by Professor Kittel, of Leipsic; the theologian will find his specialty well represented in articles dealing with the question of the future life—"The Resurrection of the Dead", by Professor Schraeder, of Kiel, and "Purgatory", by Professor Beckwith, of Chicago. What psychic research has to contribute is succinctly summarized by Hereward Carrington, the well-known writer, under the title, "Psychic Research and the Future Life". The philosopher will be interested in the authoritative and comprehensive articles on "The Philosophy of Religion" and "Platoism and Christianity." The friend of modern benevolent movements will discover that the editor has provided for him in the articles on "Prison Reform", "The Red Cross Society", and others.

The volume, like the earlier ones, contains a wealth of material on every imaginable theological or religious subject. As it furnishes an embarrassment of riches for the serious-minded student, it is only possible to call his attention to the leading articles.

JAMES A. KELSO.

PROTESTANT THOUGHT BEFORE KANT. By Arthur Cushman McGiffert. New York: Charles Scribner's Sons. pp. 261. \$1.50.

The topic of this volume is most attractive. What student does not feel the need of a systematic and luminous presentation of the development of Christian thought from 1648 to the present, a presentation which shall show the stages of progress, if there be any, towards a better condition of mind and heart than we find in the Reformers? The other great periods of Church History have been more satisfactorily treated than the modern period. This arises, at least in part, from the difficulty of settling upon a principle of unity and also from the necessity of harmonizing, if possible, with certain modern negations, principles which were fundamental and constructive in the theologies from Tertullian and Augustine down to the last of the Reformers. That is to say, a considerable part of the basal underpinning on which the great Christian thinkers of fifteen centuries and more built their hope and their theologic systems has been pronounced unsound and it must be retested.

But modern Church History must be written and this volume is a contribution to it. It is packed with matter and careful state-

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ment, made after diligent reflexion and patient reading. Just what the author means by "Christian Thought" must be derived from the material he presents. It does not seem to be quite so inclusive as Christian doctrine, for the créeds and confessions of the period are only briefly referred to, if mentioned at all. Nor is it so wide as to include those Church institutions and benevolent operations which Protestant thinking and planning have brought into being. In seven chapters, the work takes up the Continental Reformers, the radical Reformatory sectaries—the Anabaptists and Socinians,—and the English Reformation. In the eighth, it presents the Protestant Scholasticism of the 17th century, and this is followed by chapters on the Pietism and Rationalism of the 18th century. The reader has set before him the main elements in the intellectual progress of Europe within the boundaries of the Protestant communion during the last four centuries. In harmony with other treatments, the work does not follow leading ideas and movements with the personalities as subordinate, but rather deals with groups of religious leaders and writers from Luther to Reimarus, and from Zwingli and Calvin to Toland, Tindal, and Bishop Butler. Although the volume does not attempt to state with precision what was the gain which came to religion by the ratiocination of these centuries, the reader is put into the possession of the leading principles enunciated, and may form his own conclusions.

If we were to pass from the excellencies of the work to some criticisms in detail, I should feel inclined to dissent from Dr. McGiffert's definition of the Reformation which he declares was "not even chiefly a religious movement". On the contrary, it was "as much political as religious both in its causes and results". But what of the motives in which the movement was born? This new method of stating the purpose of the great protest, or, as Roman Catholic historians put it, the great innovation of the 16th century, is likely to have an inning of popularity. But the definition seems to be at variance with the author's own positive assertion that Luther was, above all, a religious character. The political motive was non-existent for him, at least in the earlier period of his reformatory activity, and, as Dr. McGiffert says, nothing would be more untrue than to ascribe to the German Reformer ethical interest as the controlling motive in his work. Without Luther, would the Reformation have come to pass? Sooner or later, perhaps, a new movement of territorial and scientific discovery, starting in the spirit of Humanism, would have come, but the Reformation was a much broader movement ushered in and controlled by religious interests, and humanistic because primarily religious. Would Erasmus or men like Colet and More have ushered it in? Were the motives growing out of the political dissatisfaction so dominating and drastic that we can say they would have led to a Reformation, that is, change in the very content and method of European thought? It is true that Maximilian seems to have been mildly contemplating the association of the tiara with the imperial crown, but the papacy had had many foes to face on the throne greater than Maximilian, as well as among those who wielded the pen. If the recent definition of the Reformation be true, that it was chiefly an economic movement, then the judgment we have had of the Reformers as a group of leaders must be subjected to alteration.

Another and even more startling statement is the assertion that Zwingli's place "in the history of thought is really more important than Calvin's". Dr. McGiffert may be right, but it is a hard saying which sets aside the judgment of Melancthon, who, himself the author

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of the first work on Protestant dogmatics, pronounced Calvin "the theologian." The assertion reverses the general judgment of the centuries. The writers of the Confessions, from the Gallican and the 1st Scotch Confession to those of the Synods of Dort and Westminster, were of another mind. After comparing Calvin and Zwingli, Dr. McGiffert says, "in Calvin's theology there was nothing new." If this were the case, it cannot be proved that Calvin, though doubtless much influenced by Bucer, drew directly from Zwingli. On the contrary, he was inclined to disparage Zwingli. Nor can novelty be the final test of relative importance and value. How far did Thomas Aquinas state anything that was new? Compared in this respect with Anselm he would be by far the less of the two. There seems to be no sufficient evidence that the Reformer of Zürich had any such grasp of the Christian system as a corporate body of divinity as did Calvin, or that he had any such mastery of Scripture as Calvin.

These criticisms aside, the student will find here, as he would expect, a discriminating and lucid setting-forth of the theological principles of the Reformers and the fundamental differences between Luther and Calvin in their conception of God's relation to man in the scheme of redemption.

Probably the most valuable part of the book is the discussion of rationalism in England in the 18th century and the controversy it involved. It is fair and informing, and adapted to start the question on the reading of every page as to how far that century has made permanent contribution to the sum of Christian thinking in the Protestant world. Dr. McGiffert says that at that time the alternative offered for a thinking man was mediævalism or irreligion. Both rationalism and pietism failed to meet the developing needs of the modern world. Nevertheless, both had their part by unsettling in particulars the theologic scheme of the Reformers and adding new elements, in preparing the way for that present mode of thinking by which, according to Dr. McGiffert, a man may be a Christian without being a mediævalist or unsympathetic towards modern scientific discoveries. Without making the author responsible for my statement, I gather from his treatment that, at least in these four elements, the progress of Protestant thought before Kant brought plausible alteration to the system taught by Reformers of the 16th century.

1. The undue stress laid upon other-worldiness, inherited from the Middle Ages and reaffirmed by the Reformers, was opposed by a Christian philosophy which gave a somewhat adequate valuation of the present world. Thomas Aquinas had simply expressed the common theologic belief when he declared "that the sole significance of the present life lay in the fact that it was a probation for the life to come" (p 5). Although Luther laid stress upon the men's daily worldly pursuits and relationships, he did not get beyond the mediæval conception. Much less did Calvin, who insisted upon the habituating of ourselves to a contempt of the present life,—the earth is vile and is to be so esteemed. It must be agreed that the ascetic view of life, which puts a man into the monastery and darkens his eye to all the beauties of nature, is out of accord with a healthy Christian state of mind. But I cannot regard the conception as a contrast to that of the Reformers, but rather as a natural outgrowth of it. For example, the soundness of Luther's instincts is shown in his exaltation of the home, which he made the seat of hilarity and joy, and in his ingenuity in parrying a Roman cardinal with merriment and jests.

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2. The doctrine of human inability and helplessness which the Reformers insisted upon was offset by the theory of moral ability. Human freedom is fundamental in the teachings, as Dr. McGiffert brings out. The Arminians may have caught the hint from them. Wesley certainly was debtor to the Arminians, and the whole troop of the Deists, exalting the religion of nature, followed the same path. Certainly the modern Church should be willing to acknowledge indebtedness to all who have asserted the glory and dignity of man whether it be an essential glory never lost or a glory forfeited but recoverable by a great redemption price. It does not seem fair, however, to Calvin to declare that he was more concerned to humble man than to magnify God.

3. The movement toward better things, according to this volume, showed itself in the emphasis laid upon the human reason. The Socinians (p 112) as all Humanists, insisted that "in theology as in all matters, the reason has its place". This view was not only emphasized by the labors of Descartes and others in the realm of philosophy and the theories and discoveries of Bruno, Copernicus and other investigators, but was given proper prominence by the Deists and the German Rationalists. Toland, for example, stated that there are, strictly speaking, only two categories, namely, according to reason and contrary to reason, and affirmed that the natural reason is the only safe guide. It is certain that Luther and Calvin posited the opposite principle as valid, namely, that Scripture (or Revelation) is the only safe guide. Although the natural reason is not the final judicature as affirmed by the author of *Christianity as Old as Creation*, a Christian philosophy would be out of date which did not recognize the princely function of the reason in matters of religious enquiry. This does not require the abandonment of the position that the facts of Revelation are *extra animam* and *supra animam*.

4. The value of the miraculous element in Christianity which the Reformers accepted without hesitation was reduced by the discussions of the 18th century and, in cases, altogether denied. Locke, to be sure, continued to present miracles as the proper credentials for accrediting a messenger sent from God, but the declaration became fashionable in certain literary circles that miracles were not needed or, at best, can have no apologetic value. Without setting prophecy and miracles aside, the Christian apologists, like Saome Jenyns, gave prominence to the arguments from Christ's character and message. The early Christian apologists had also used the argument. But if as an indirect result of Deistic and Rationalistic strictures, the tendency has been developed to test Christ's miracles by His character and mission, we would be quick to acknowledge the gain. This, however, does not necessitate that the opposite method is false which finds in the miracles a proof of Christ's divine mission and, if you please, were definitely wrought to attest that mission.

Such trains of thought as these will be started by the reading of Dr. McGiffert's valuable book. To discern some gain to Christian thought from every Christian period and to incorporate it into the total conception of Christianity, must be the controlling purpose of a serious student of Church history.

In closing, it is a pleasure to quote from among a number of striking passages on Luther this one which shows plainly that, after all, the Reformer's interest in the other world was quite consistent with an adequate appreciation of the humanitarian purpose of the Gospel. "What Luther means by loving God and one's neighbor,"

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says Dr. McGiffert (p 35), "is made abundantly clear by these words: 'What is it to serve God and do His will? Nothing else than to show mercy to our neighbor. For it is our neighbor who needs our service. God in heaven needs it not.'" And the author adds, "Never, indeed, has love for others, expressing itself in social service, been more persistently emphasized and never has it been raised to a higher plane and given a more controlling place than by Luther." It is the vitalizing aim of the Gospel that makes it precious to mankind. For their own age who could have emphasized this more fully than did the Reformers in view of all the problems that confronted them? And if we see new methods of application for the second commandment we must remember that the age in which we live is not quite the same as the 16th century.

DAVID S. SCHAFF.

Western Theological Seminary.

UNITARIAN THOUGHT. By Ephraim Emerton. New York: The Macmillan Company, 1911. pp. ix, 309. \$1.50 net.

This volume, written by the professor of church history in Harvard University, is intended, as stated in the preface, for three classes of readers; first, for those who know nothing about Unitarianism; second, for those who believe that Unitarianism is hostile to Christianity and that Unitarians are wicked and dangerous persons; third, for Unitarians themselves, to remind them of the treasure received from their fathers and their obligation not to diminish it. This threefold purpose Professor Emerton realizes through 300 pages of lucid prose, treating his subject in a way adapted to the comprehension of the ordinary intelligent reader, without simplifying so much as to render the book valueless for the technically informed student.

The short introductory section asserts that the hope of the future consists in so clearing up the issues in religious controversy that all the lesser and fictitious antagonisms will disappear and the really great distinctions will be emphasized—that irreducible residuum on which no compromise is possible. The present volume is the attempt of a layman to state the consensus of Unitarian opinion on the main topics of religious discussion. There then follows in 10 chapters an exposition of present day Unitarian thought. The basis of belief in religious things may be either authority or the witness of the Spirit. The Unitarian holds to the latter, meaning by it the intellect and emotion of the individual man through which the voice of the spirit of all truth is heard. The miraculous is definitely denied in the interest of a clearer vision of spiritual things. Concerning man, the Unitarian believes that he is a unity with a threefold aspect: material, vital, spiritual, this last again a thinking, feeling and willing aspect. The charming fables of the Hebrews are but so many naïve attempts to account for the obvious facts of man's existence, and their view of man's origin and fall are to be rejected in favor of the Pelagian conception, translated of course into the scientific language of our times. The Bible is a work of human beings. Revelation is the unfolding to men, through their own powers, of the divine plan. Inspiration is the agency through which revelation acts. The Bible claims the reverent attention of the Unitarian, for it is the highest and clearest expression of that spiritual endowment which is to him an essential part of the very idea of mankind. Jesus was a man like the rest of us. All evidence that He was more than man is to be rejected as mythical decoration. One in-

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evitable conclusion is that he was a man of "sin" as we know ourselves to be. This statement, however, Professor Emerton makes as a deduction from his humanity, and although he states "even our meagre and laudatory accounts of Him give abundant support for this view" yet he brings forward no specific fact except that Jesus was tempted. Surely, however, temptation and *a fortiori* the *overcoming* of temptation cannot be called sinful! In place of the fall and the subsequent recovery of man through a divine Saviour, the Unitarian places the idea of a continuous development of the sense of righteousness through the free-will of man. In a word, they believe in "redemption by character". In Church organization the Unitarian favors Congregationalism, for it gives the freest play to the individual and the soundest basis for effective combination. In worship the Unitarian is the foe of all formalism and ritual. He will celebrate the Lord's Supper provided that it is quite clear that it is merely a memorial. He prays, but chiefly with a view to subjective effect. He holds to personal immortality, but asks that he shall not be called upon to give to this idea any precise and definite form. Finally, as regards God, the Unitarian believes in a power that makes for righteousness which is One, and for which he can use the endearing name of Father, Creator, Law. These appellations imply will, but Professor Emerton does not seem to use the idea of personality in reference to God.

The book makes no claim of novelty and in fact most of its statements have been already elaborated in the works of such men as Theodore Parker, Martineau, and Pfleiderer; all belonging to those who have been designated, not unaptly, "Speculative Theists". What is of interest here is not so much the conclusions, which negative in almost every particular the beliefs of orthodox, confessional Trinitarianism, but the method by which the conclusions are reached. This method turns out to be, in brief, the old-fashioned one of laying down certain fundamentals and then proceeding from them by a deduction by certain formulas. These fundamentals are all derived from the moral consciousness, or intellect. The word he (the Unitarian) likes best in this connection is reason, and by reason he means, not any definite process of reasoning, not dialectics, but that just balancing of all considerations which results in "reasonableness". This would seem to open the way to all sorts of caprice, but, as a matter of fact, Professor Emerton does not mean this, although, like Plato, he passes from philosophy to poetry when he attempts to define reasonableness. Nevertheless, granted the truth of these fundamentals and the view of the world that they necessitate, it is simply an application of the law of contradiction to prove that all other views, chiefly orthodox Christianity, are false.

The trouble with the "high priori road," as Professor Sidgwick somewhere calls it, is that those who walk it so frequently fail to see that their cherished fundamentals are merely definitions and as such are neither true nor false, only becoming so when there exist things corresponding to them. How is this to be settled? Some of us appeal to observation, but Professor Emerton, like all the rationalists, is unwilling to do so for he has settled the matter already just as much as when the triangle has been defined all the theorems concerning triangles have been settled. His pages are full of illustrations. Let us select one from the chapter on Miracles: "The Unitarian does not trouble himself to examine into the credibility of the evidence for alleged miraculous events. To him the very notion of human evidence for a divine manifestation is pre-

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posteriorous." Again the same defective method is seen in that mode of dealing with the beliefs of Christianity which is found today in all the treatises on Comparative Religion and which Professor Pfeiderer used to use so dazzlingly in his lectures. It is to take an indefinite number of historical phenomena, find a common idea which they may be thought to embody, and then use this common idea to explain away any individual one which may be selected for destruction. This is the method which Professor Emerton employs to get rid of the Virgin Birth, the Atonement, the notion of Heaven, etc. But why should the descriptions of Folk-Psychology be transmuted into causes and used to explain away phenomena which on other grounds have already been devoted to annihilation?

It may justly be demanded of any theological system that it be theoretically consistent, exemplified in experience, and religiously fruitful. The Unitarian system as here presented fails largely in these respects. It is eclectic, and no such system is consistent. It disregards experience and can only explain the phenomena of the Scriptures and of the religious life of the day by explaining them away. It is not fruitful, for how can a "Power that makes for righteousness," confined in its operations to the course of nature, satisfy the needs of the heart? How can one pray to a being who from the necessities of its own nature cannot answer our petitionary prayers? How can that certainty which is the basis of all effective individual ethics be secured when the only source of knowledge is the self contradictory intuitions of the individual mind? How, lastly, can that "atomistic" view of humanity, outlined by Pelagius and accepted by the Unitarian, form a basis for the social work of the modern church?

At the same time recognition is due to the reverent tone of the book and the moral earnestness of the writer. It is always to be accounted a service when the issues are made clear, and in these days of shifting it is worth something to have a volume in which we are told just what Unitarians think about the great questions in which all should be interested.

GEORGE JOHNSON.

Lincoln University, Pa.

IN THE CLOUDY AND DARK DAY. By the Rev. George H. Knight. New York: George H. Doran Company. \$1.25.

To review this book is like reviewing the rose. It is essentially a book consigned from a heart to a heart rather than from head to head. A good many of its sentences call for reading in the twilight when the soul is ready for tryst with the heavenly Bridegroom. The subject of its twenty-one chapters might well be "Twenty-one Stations on the Sorrow Road". The style is intimate; almost every page has its "we" and "you," but the chapters are not sermons. They were written for the book, and follow one another like the risers of a stair to a landing. This gratifies the reader in these days when so many religious books are bundles of sermons that defy the laws of association, like the seven women who take hold of one man asking only to bear his name.

The so-called "healthy minded" will not quite approve of Mr. Knight's book. They will consider it lacking in the "enthusiasm of life". "Earth's but a desert drear; Heaven is my home," is the point where our author starts. Eliphaz the Temanite was no sour pessimist, but expresses age-long experience in his "Man is born unto trouble as

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the sparks fly upward". The long story of the world fully told would be only like Ezekiel's roll, "A book written within and without with lamentation and mourning and woe". He quotes Bishop Huntington's thoughtful observation, "How small the audience would be that would assemble weekly, life through, to listen to a Gospel that has nothing to say to sufferers". Reading his Bible through with these thoughts in mind he is astonished to find how large the element of consolation in it is. He takes his inspiration from that beautiful, but little known passage in the 34th of Ezekiel, "Thus saith the Lord God: Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep and will deliver them out of all places where they have been scattered in the *cloudy and dark day*." A few of the suggestive chapter subjects will indicate the path he travels: "The Universal Baptism" (sorrow), "Is it all a Mystery?", "Soul Healing First", "Sunshine on the Cloud", "The Drudgery of Common Life", "A Song in the Night", "Within the Veil". The book is fit to be a very *vade mecum* to all who travel the sorrow road. A recent writer on psychotherapy closes a paragraph of earnest exhortation, "I am well aware of the difficulties in what I propose for I have traveled the road myself". Right evidently our author has traveled the road.

There is not an unctuous line in the book. Many passages are expressed with naïve beauty, "The promises are like the bridges across a torrent bed, which do not seem to be of much use when the water is low and the channel is almost dry, but which will be used most thankfully when the floods are out and a raging stream is sweeping between the banks" (p. 8). The "cloud and the bow" of compensation are made to echo like the theme of an orchestra elsewhere (p. 55). He speaks of the lama sabachthani of the suffering Christian. "I would not paint death as a skeleton with a mower's scythe", said a child in looking at a picture representing it so. "I would rather paint him as an angel with a golden key" (p. 146).

Almost every page carries a sentence that strikes home and sticks because of a quaint freshness that reminds of George Herbert. "Many would never have had their place in the Father's house but for being smitten by the Father's hand and driven out of their self-made paradise" (p. 15). Many Christians "in all the habits and plans and ambitions of daily life have one eye upon God and the other upon the world" (p. 15). "Judging by their prayers some Christians suppose that God keeps a sort of heavenly warehouse with faith, patience, meekness, love, holiness put up in packages ready for purchasers" (p. 44). "God cannot give us His best until we are calmly willing to accept His worst." "Our reason for calm trust will not be that we understand His ways, but that we understand Himself." "Five minutes in glory will more than compensate for fifty years of suffering." Christians, faithful in obscurity, are compared to "those plain old-fashioned clocks one sometimes sees in a humble cottage with their slow, monotonous, heavy click, yet doing their duty quietly, faithfully, and well" (p. 91). "Praying in the dark may be a little like writing in the dark, a little confused; but He to whom the darkness is as the light will read the meaning easily." "A sick bed is often doing as much for Christ as many a pulpit." The reader owes Mr. Knight a debt for the fine inspiring bits of poetry he finds so aptly quoted, perhaps best of all is George Mathson's

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"One knock at the door would have opened wide
The home so dear to your heart's desires;
And the hours you spent in the porch outside
Might have glowed with the household fires."

The theologian will find here no startling theories on the mystery of pain. Our author's mind is totally free from the shackles of modern enslavement to godless law. His attitude is almost Hebraic in its leaping to the First Cause. The scientific student at the funeral thinks he sees deeper than the comforter who tells of the "providence of God that permitted this typhoid that His child might be with Him". He sees in it only a matter of "filthy water". After all, isn't the stating of the blatantly obvious but superficial vision? Mr. Knight would say that "all's law but all's love". He puts it concerning Christ thus, "When He lifted up His eyes to look to the heavenly side of the mystery, He saw the Lord of heaven and earth doing His inscrutable will; but He saw far more than that. The face that He saw was not merely the face of a sovereign, it was the face of a Father" (p 67).

Horatio W. Dresser, in his "Physician to the Soul", pleads for men who shall know the needs and medicines of the soul as physicians have learned to make the same diagnosis for the body. What an exquisite delicacy of feeling the minister needs! "Don't say a word", groaned a poor mother who had lost her firstborn, as the minister entered. On the loss of a dear brother, a pastor with such delicacy gave a great inspiration when he knelt at the bedside and clasped the hand of the sick brother who remained. "I haven't come to talk, only to weep with you, dear brother." That strange diary of Benson's anonymous friend with the title, "Beside the Altar Fire," which is the story of the evolution of a soul through sorrow to God, and Mr. Knight's book ought to be read by every one of us ministers who aims to be a true son of consolation.

Our author speaks out of a heart bathed in the sunshine of a great love for God. After quoting "To him that overcometh, I will give to sit with Me upon My throne", he writes, "A statement like this seems almost unbelievable. We can easily sympathize with the feelings of the Chinese convert who was assisting in the translation of the Scriptures into his native tongue, and who when he came to Rev. 3:21 laid down his pen and with tears of a beautiful humility running down his face, said, 'O, it is too much, too much, let me rather write, "They shall be permitted to kiss my feet"'".

ANDREW I. KEENER, '04.

THE SOCIAL BASIS OF RELIGION. By S. N. Patten. New York: The Macmillan Company. \$1.25 net.

A recent issue of the *Survey*, speaking of this book, lauds Professor Patten as a possible prophet from the New America who shall redeem the evil times of civilization. However that may be, this latest work of his presents in an original and striking way many of the problems of religion and society.

Why are religions pessimistic? Why are man and nature held to be essentially evil? Why are poverty, misery, and their attendant circumstances deemed absolute conditions of human life from which only a few fortunates may ever escape? Or, to put it briefly, why are we "under God's wrath and curse, liable to all miseries in this life, to death itself, and to the pains of hell forever"? The author applies to these questions the peculiar physical geography of the Mediter-

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reanean world. Jewish and Christian dogmas of pessimism arose from the fact that rainfall was decreasing, that subsistence grew more difficult, that natural resources wasted away, that barbarians encroached. Behold the origins of the Augustinian theology and of total depravity. Shall we say that this is one of the most valuable discoveries of our time?

We would include chapters 1—VI and XII—XV as the message of the book. Chapters VI—XI are evolutionary psychologico-social philosophy, which has or has not pragmatic value. One feels that it lacks definition and illumination. One wishes that the author would make a study of sin. Everybody uses the term; no one defines it as a human and therefore a social phenomenon. Much sin, misery, and poverty, plus ignorance, do exist as cause and effect, but it would not be difficult to find many sinners well endowed with income. Brown stone fronts and \$25,000 a year do not necessarily produce saints, while poverty was a good thing for Socrates and Saint Francis of Assisi.

The beneficence of nature remains to be proven. We fear that the author is quite lacking in practical acquaintance with agriculture and other forms of raw production. He would be a bold man, who, knowing the relation between phosphorous and human life, would affirm such beneficence. Ignorance as a chief cause of poverty, misery, and sin, and the equalizing of intelligence on higher planes as a remedy are overlooked.

All who think on social and religious subjects should give this book careful reading. It contains the seeds of a new epoch in religion, though as old as the Greek Fathers.

GEORGE A. DICKSON.

New Castle, Pa.

Report of the President of the Seminary to the Board of Directors

ATTENDANCE—The total attendance for the year 1910-11 has been 80. It has been distributed as follows: Fellows, 3; Post Graduates, 14; Seniors, 20; Middlers, 21; Juniors, 22. It is gratifying to note that the average attendance for the last three years is 83.

CURRICULUM—The new curriculum, authorized by the Board of Directors, went into operation at the opening of the present term, and so far the results are most satisfactory. The changes have made our course sufficiently elastic to meet the changed conditions of the modern educational world. For example, two members of the Junior Class entered the Seminary with a year's Hebrew. Instead of being placed with beginners, they were admitted to an advance course and have finished in their Junior Year all the Hebrew required for graduation. On examining the matriculants of the year in Greek, it was discovered that there were three groups of men: first, those who had had about a year's Greek or even less; second, men who had taken the average course; third, a number who had specialized in classical and New Testament Greek. The last group have done special research work on the Synoptic Problem under Dr. Farmer; the second group have studied the Gospel of Luke and New Testament Greek with Mr. Culley; while a student instructor, whose salary is provided for by a friend of the Seminary, conducted the elementary class. These two illustrations, one taken from the Department of Old Testament Exegesis and the other from the New Testament, indicate the problem which the Seminary faces. These different classes of men can never be grouped together in these subjects during their Seminary course, and necessitate an ample elective system. The new course of study has also attracted a number of pastors of other denominations as well as our own, and indicates how the full development of the system will lead to the Western Theological Seminary becoming a greater force in this community.

Report of President to Board of Directors.

MUSIC DEPARTMENT—For the term of 1911-12 it is proposed to increase the efficiency of the Music Department by organizing a mixed chorus choir of twelve voices, under the supervision of Mr. Boyd. This choir is to take part in the regular preaching service of the Seminary, to illustrate Church Music and to cultivate the students' tastes for classical Church Music. The expense of this choir will be about \$350. Dr. Breed has kindly made himself responsible for the financial side of this undertaking for one year.

FOREIGN DEPARTMENT—Rev. D. E. Culley, assisted by Messrs. G. A. Frantz and J. N. Hunter, has continued to conduct special classes for foreign-speaking students, in addition to the regular curriculum of the Seminary. These special classes have taken up the following subjects: English, Elementary Greek, and Old Testament History. The following nationalities have been represented: Ruthenian (1), Bohemian (2), Slovak (1), Hungarian (4), Italian (4).

POST GRADUATE DEPARTMENT—This department continues to grow and indicates that it is meeting a real demand. During the past year 14 graduate students have been enrolled, most of them being candidates for the degree of Bachelor of Divinity. The most popular courses with graduate students have been those in Old and New Testament Theology; and next to them, those in Homiletics and Church History. We believe that the Western Theological Seminary has a great field for graduate work open to ministers of all denominations in this city, within whose territory there are more than four hundred Protestant ministers.

STUDENT Y. M. C. A.—The Wednesday evening prayer meetings, conducted by the students, have been a source of much pleasure and profit to those who have taken part. The attendance was a little larger than last year and the spiritual tone was markedly higher and the fellowship closer. The meetings were addressed at different times by members of the Faculty, thus affording an opportunity for fellowship between students and professors which was impossible in class room work. The work in the Rescue Mission has been very gratifying and in the main very helpful. As far as we have been able to learn, only words of commendation and appreciation

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can be passed on the activities of this department of our Seminary work. The students have taken part in the work of three rescue missions this year. To the Liberty Street and Second Avenue Missions at least two men have gone every Friday evening to conduct the services, and not one engagement on the schedule has been broken. The work in the Robinson Street Mission has not been so extensive and is of a social rather than an evangelistic nature. Mr. A. S. Wilson, of the Junior Class, has helped with the work at the Deaconess Home for Boys. All this work has been re-systematized this year, which accounts for part of the increased efficiency. The spirit and interest manifested in this work has increased noticeably over that of last year, due to two facts—better system and the experience which the majority of the boys had had during the previous year.

The usual morning services have been conducted regularly at the Presbyterian Hospital; once a month at the Presbyterian and West Penn Hospitals the afternoon services have been in charge of our students; the Old Ladies' and Old Couples' Homes in Wilkesburg have also come in for a due share of attention. Another most interesting and profitable branch of the work has been the Mission Study Class under the leadership of Mr. Paul Eakin. The student body and Faculty continue to support a representative on the mission field, to whose support they contributed the sum of \$475.00. The present representative is Rev. O. C. Crawford, located at Soo Chow, China, a member of the class of 1900.

All the members of the Senior Class are already settled. Two of them go to foreign mission fields, Mr. W. H. Hezlep to the North India Mission, and Mr. Frank J. Woodward to the Gilbert Islands, under the American Board of Commissioners for Foreign Missions.

LECTURES—The following lectures have been given in the chapel in connection with the weekly conferences, which have been conducted by the Faculty:

Rev. W. H. Claggett, "Ministerial Sustentation."

Mr. Charles F. Weller, "Associated Charities."

Rev. R. M. Donaldson, D.D., "Home Mission Work."

Rev. Herbert E. House, "New Education in China."

Report of President to Board of Directors.

Rev. F. Zilka and Rev. Benjamin Kossuth, "The Bohemian Church."

Rev. W. O. Elterich, Ph.D., "The Awakening in China."

Rev. S. Hall Young, "Home Mission Work in Alaska."

Rev. A. F. McGarrah, "Church Finances."

Rev. J. D. Nutting, "Work Among the Mormons" (illustrated).

Rev. Louis Meyer, "Jewish Missions."

SEMINARY EXTENSION LECTURES—A new departure in the work of the Seminary during the current year was the organization of Seminary Extension Lecture Courses. Three courses of lectures were given on successive Wednesday evenings in three different churches of the city: (1) "The Sacraments," four lectures by Rev. D. R. Breed in the East Liberty Presbyterian Church; (2) "Social Teaching of the New Testament," six lectures by Rev. W. R. Farmer in the Shadyside Presbyterian Church; (3) "Theology of the Psalter," four lectures by President Kelso in the Third Presbyterian Church. Unusual interest was aroused in many of these lectures, and in one case—Shadyside Presbyterian Church—the lecture room was crowded. All these facts indicate that the Seminary is meeting a deeply-felt want in providing these lectures.

LIBRARY—A new arrangement has been made in regard to the Library. It is now open in the evenings from 7 to 10 and every week day from 9 A. M. to 4:30. Heretofore the Library was only open from 1:30 to 4:30 each afternoon. This was found entirely insufficient and the change has added greatly to the efficiency of the work. During the year a circular letter was sent out to 650 clergymen and educators residing in Pittsburgh and vicinity, inviting them to avail themselves of the advantages of our theological library. An acknowledgment of this invitation was received from a number of ministers and many have greatly made use of the privileges. During the year 1,152 volumes have been loaned and the reference room has been in constant use by students and members of the Faculty. There have been 1,402 additions by purchase or gift. The Library has on file 88 periodicals of standard value and special usefulness. The enlargement of the catalogue by the system of cross references and subjects is proceeding and will be pushed

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as fast as circumstances allow. A real desideratum is a complete rearrangement of the Library and new equipment.

PHYSICAL TRAINING—During the past year a regular class in physical training has been conducted by Mr. H. M. Butler in the gymnasium of the Allegheny Preparatory School. Mr. Butler gives the following report of this very important department of the seminary, when the health of the students is taken into consideration: "There were 33 regularly scheduled meetings of the class, 3 specially appointed periods for basketball practice, one evening meeting for a basketball game between our juniors (A. P. S.) and those of the Western Seminary, one evening meeting for the purpose of demonstration and entertainment of friends, and the class was twice excused. Twenty-six men registered during the course, with a record of 556 attendance credits and 243 absences. Twenty-one were examined and measured in the fall and 12 of them remeasured this spring. The second examination showed a pleasing growth of girth and strength and general development. Just one statistic might be taken as an example of the benefits of the year's work. The twelve men in the fall averaged 26 years, 10 months in age. They could be said to have had their entire growth, yet their *average* chest expansion increased .45 of an inch and their cubic lung capacity 10.25."

THE NEW DORMITORY—Late in December the Board of Trustees let the contract for the new dormitory to the Thompson-Starrett Company. The demolition of the old building was begun about the middle of February, and one of the features of today's exercises is the laying of the corner stone of the new structure. This building is to be known as "Memorial Hall", to preserve the associations with Rev. Charles Beatty, whose generosity gave the institution the former dormitory. During the interim while the Seminary is without a dormitory, the students have been housed in the residence located at 827 Lincoln Avenue. The use of this house has been donated to the Seminary by Mr. John R. Gregg, a member of the Board of Trustees. It is expected that the new dormitory will be ready for occupancy early in October.

In addition to seeking the gifts of men of wealth, an appeal was made to the churches to secure smaller gifts, and the

Report of President to Board of Directors.

Alumni were also called upon to assist. The response from the Alumni has been most hearty when we remember that they are ministers. The campaign in some of the churches has been very disappointing, while others have responded heartily. At the present time between \$90,000 and \$100,000 are in sight. The new building will cost about \$130,000. It is our intention to raise the balance of this sum during the coming summer. We had hoped to report something definite about a new building on the site of Seminary Hall, but all that can be said at the present time is that negotiations are in progress.

COMMENCEMENT AWARDS.

THE DIPLOMA OF THE SEMINARY was awarded to Charles Clair Cribbs, Harry Lavan Earnest, Wilhelm Gotthart Felmeth, Henry Geddes, Arthur Minton Guttery, William Herron Hezlep, John Lynn Howe, Reuel Emerson Keirn, Wilbert Blake Love, Malcolm Angus Matheson, John Ambrose Oldland, Francis Edward Reese, Matthew F. Smith, Rufus Donald Wingert, Lewis Austin Worley.

A SPECIAL CERTIFICATE was awarded to George Lang Glunt, Benton V. Riddle, Frank Johnston Woodward.

THE DEGREE OF BACHELOR OF DIVINITY was awarded to Francis Wayland Crowe, Charles Henry Hamilton, Andrew Ivory Keener, James Hood Lawther, Angus John MacInnis, Merrill Peter Steele, Albert Greer Weidler, Ph.D., Bartholomew Tron, Matthew F. Smith (of the graduating class).

THE FELLOWSHIP OF THE SEMINARY was awarded to Wilhelm Gotthart Felmeth.

SEMINARY FINANCES.

Herewith is presented a condensed statement of the Seminary's Finances for the year ending April 30th, 1911.

This shows a deficit of \$3,441.10, due partly to increased expenses, but more to a falling off in income, outside donations from churches and individuals having decreased. As the Seminary has no accumulated surplus income, this is a serious matter and one which requires the careful consideration and assistance of the friends of the Seminary. At the recent Annual Meeting of the Trustees a Special Committee was appointed to consider the finances of the Seminary, to make a budget of expenses and

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income for the coming year, and to formulate plans for the future. The accumulated deficits of many years account for the amount of uninvested funds, it being necessary to carry an undue amount in this way in order to take care of the shortage in income.

The Seminary cannot stand still any more than any other successful undertaking; it must grow or decay, and expenses must increase to maintain efficiency and hold its place in the work of the Church.

The Permanent Funds have been increased during the year by \$11,182.40, from legacies as shown in the statement, and the Treasurer has been advised of some others which will be received during the coming year.

Of the Income for last year \$39,997.09 was received as interest and dividends from Permanent Funds, leaving \$5,742.69 as donations, showing how largely the Seminary must depend on its friends.

Report of President to Board of Directors.

CONDENSED FINANCIAL STATEMENT OF THE WESTERN THEOLOGICAL SEMINARY.

For Year Ending April 30, 1911.

General receipts for operation	\$45,739.78
Expense, salaries, taxes, etc.....	49,180.88

Deficit for year	\$ 3,441.10
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Permanent Funds.

	Amount	Invested
Contingent	\$172,406.85	\$172,095.28
Endowment	194,030.01	190,342.28
Lectureship	3,711.35	2,928.00
Library	31,176.93	30,767.46
Reunion and Memorial	112,280.29	108,571.60
Scholarship	131,717.74	122,916.52
Sacred Rhetoric and Elocution	79,669.49	78,929.33
Church Music Instructors	5,002.24	5,000.00
President's Chair Endowment	5,000.00	5,000.00
L. H. Severance Missionary Lectureship.....	5,000.00	5,000.00
	<hr/> \$739,994.90	<hr/> \$721,550.47

Special Funds.

Special Instructors	\$ 172.61
President's Salary	1,858.44
Dr. Riddle's Assistant	1,114.63
Special Fund	66.72
Pension Fund	500.00

\$3,712.40

Building Fund.

Balance, April 30th, 1910.....	\$ 1,968.29
Donations during year	27,409.54

	<hr/> \$29,377.83
Paid on account of dormitory.....	8,065.50

Balance April 3rd, 1911.....	\$21,312.33
Above balance consists of Mortgage	\$600.00
Uninvested	\$20,712.33
Total increase in securities during year.....	\$27,609.56
Total paid on account of dormitory during year.....	8,065.50

Cash.

Income in People's Savings Bank 4-30-10.....	\$ 4,235.52
Uninvested funds in Safe Deposit & Trust Co. April 30th, 1910	19,923.66
Income in Commonwealth Trust Co. of Pitts- burgh, April 30th, 1911.....	\$ 806.62
Uninvested endowment in Commonwealth Trust Co. of Pittsburgh, April 30, 1911.....	2,935.08
Building Fund in People's Savings Bank April 30th, 1911	20,512.05
	<hr/> \$24,159.18
	<hr/> \$24,253.75

Donations and Legacies Received During Year.

From estate of D. C. McConaughy.....	\$ 182.40
From L. H. Severance Missionary Lectureship	5,000.00
From estate of Mrs. Jos. Patterson, 3 scholarships.....	6,000.00
Pension Fund	\$500.00

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CALLS.

Rev. W. H. Hoover ('09), of Dresden, N. D., on April 23 took charge of the Home Heights, Wellston, and Eden Missions of Grace Church, St. Louis, Mo.

Rev. Joseph A. Stevenson ('96), of Santa Ana, Calif., has been called to the First Church of Los Angeles, Calif.

Rev. E. A. Bleck ('08), of Keene, Ohio, has accepted a call to Carrollton, Ohio.

Rev. Platte T. Amstutz ('08), of New Athens, Ohio, has accepted a call to Marquette, Mich.

Rev. Alexander Laird ('91), of Brownsville, Pa., has been called to Holly Beech, N. J.

Rev. E. A. Cully ('94), of Barnesville, Ohio, accepted a call to the First Church of Parkersburg, W. Va., and took up work there June 4th.

Rev. T. C. McCarrell ('80), Mechanicsburg, Pa., has received a call to Middletown, Pa.

Rev. George S. Hackett ('82), of Murrysville, Pa., has accepted a call to Fayette City, Pa.

Rev. David Miller Lyle, of Hutchinson, Kan., has accepted a call to Cripple Creek, Colo.

Rev. C. E. Ludwig ('06) has resigned the pastorate at Windber, Pa., and has left for his new field in Hamilton City, Calif. This change was made necessary by the ill health of Mr. Ludwig's oldest son. The growth and progress of the church during his pastorate of a little more than two years has been quite marked.

Rev. R. B. Love ('81), of Belleville, Ohio, has accepted a call to Haysville, Ohio.

INSTALLATIONS.

Rev. George G. Burns ('96), was installed pastor at Millersburg, Ohio, on April 20th.

Rev. H. Vernon Baker ('08), was installed pastor of the church at Glenshaw, Pa., on April 13th.

Rev. W. E. Howard ('94), was installed pastor of the Oakland Church, Pittsburgh, Pa., on May 3. Rev. G. W. Shelton, D.D., presided and preached the sermon; Rev. J. M. Howard, D.D., father of the pastor, charged the pastor; Rev. J. T. Gibson, D.D., charged the people; and Rev. C. B. Wingerd offered the installation prayer.

Rev. J. M. Travis ('96), was recently installed pastor of the University Church of Westminster, Colo. Rev. C. E. Horn, Ph.D., Rev. J. F. Elder, Rev. J. P. Martin, Rev. F. W. Evans, and Rev. W. J. Gregory took part in the services.

Rev. T. J. Gaehr ('04), was installed pastor of the church at Camden, Ohio, on April 27th. Rev. C. A. Hunter presided and preached the sermon; Rev. H. G. Finney delivered the charge to the pastor, and Rev. F. S. Kreager charged the people.

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Rev. J. P. Calhoun, D.D., on May 14 was installed pastor of the Fourth Presbyterian Church, of Knoxville, Tenn. Rev. W. R. Dawson, D.D., presided and propounded the constitutional questions; Rev. Clinton Gillingham preached the sermon; Rev. Robert I. Gammon, D.D., charged the pastor, and Rev. Nathan Bachman charged the people.

GENERAL ITEMS.

The First Presbyterian Church of Mercer, Pa., Rev. John S. Duncan (98 pg), pastor, reported at its last annual congregational meeting an increase of more than fifty per cent over last year in the contributions to the benevolences of the church, all congregational expenses paid and a balance in the treasury. The pastor's salary was increased \$300 annually.

During a pastorate of four years and four months in the West End Church of Pittsburgh, Pa., Rev. C. B. Wingerd ('09 pg), who has lately accepted a call to the Park Avenue Church, received into membership 300 persons.

Reports made at the annual congregational meeting of the Presbyterian Church of Sistersville, W. Va., Rev. G. I. Wilson ('99), pastor, were very encouraging. During the year thirty members have been received and the amount of the benevolences was larger than at any time in the history of the church, amounting to \$1,762, an increase of \$542 over last year. During the three years of Mr. Wilson's pastorate 135 members have been received into the church, the church building has been remodeled, and a \$3,000 pipe organ installed.

Rev. John B. Kelso, Ph.D. ('04), has resigned his position as Professor of Greek at Grove City College and has accepted the chair of Greek at the University of Wooster, Wooster, Ohio, where he will take up the work September 1.

The several departments of the Brookville Church, Rev. J. B. Hill ('91), pastor, are growing apace. On Easter Sunday the Sunday School attendance was 420, over against an attendance of less than 200 the previous year; the Men's Bible Class has increased in the year from 10 to 100, and in six months the Women's Bible Class, from 25 to 75.

The Poke Run Church, Presbytery of Blairsville, of which Rev. H. U. Davis ('98), is pastor, held their annual business meeting and congregational dinner early in April. The reports were very encouraging, showing growth in every department and an increase of \$1,200 over the contributions of last year. Forty-six members have been received during the present pastorate of 14 months.

A quickening along all lines has taken place in the Church of Rural Valley, Pa., of which Rev. J. R. Mohr ('00), is pastor. The mid-week prayer meeting, which had been discarded, has been revived, a Men's Bible Class, organized in January and taught by the pastor, is steadily growing, and a Ladies' Bible Class was recently organized with a membership of 25. An organization of the ladies of the church, known as the Willing Workers, have in the year since their organization raised over \$400 for church purposes.

Early in April Rev. W. E. Slemmons, D.D. ('87), completed the tenth year of his pastorate in the First Church of Washington, Pa., which has been one of unusual harmony and success. In an anniver-

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sary sermon Dr. Slemmons reviewed the work of the past ten years, giving statistics of growth and progress. The evening meeting was presided over by Dr. Moffat and addresses were made by various representatives of the congregation. On the following Monday evening a reception was held in the church for Dr. and Mrs. Slemmons.

The Third Church of Washington, Pa., Rev. Matthew Rutherford, D.D. ('87), pastor, is planning to enlarge and improve its buildings during the summer at a cost of \$10,000.

As a result of a two weeks' meeting in the church of Clear Fork, Ohio, 45 members came into the Presbyterian Church on profession of faith, 6 by letter, and 5 converts united with other churches of the town. The reviving influence of these meetings, which were conducted by Rev. A. H. Gettman ('02), Synodical worker, seems to have spread over the entire community.

Following are some of the items taken from a very encouraging report made by the Vance Memorial Church, Wheeling, W. Va., at their last annual meeting. There were 31 new members received, making the present membership 284. The Sabbath School has an enrollment of 290. The contributions to congregational expenses were \$4,500 and to benevolence, \$2,152. Rev. J. M. Potter ('98), is pastor of this church.

The First Church of Newark, Ohio, Rev. F. E. Vernon ('96), pastor, is in a very flourishing condition. Eighty-two members have been received during the past year, making the total number received during the present pastorate of four years, 184. Reports along other lines are equally encouraging, making the past year one of the most successful in its history.

Work in every department of the First Church of Braddock, Rev. P. H. Gordon ('96), pastor, is very encouraging. The Sabbath School enrollment is over 600.

The address of Rev. Charles G. Williams ('93), is changed from Central City, Neb., to 1031 Fillmore Street, Denver, Colo.

Rev. J. J. Srodes ('90), has resigned the church of Moundsville, W. Va.

Rev. Silas Cooke, D.D., pastor of the church at Early, Iowa, has been appointed chairman of the Home Mission Committee of the Presbytery of Sioux City.

We learn from various church papers that the number of accessions at the Spring Communion in churches ministered to by the alumni has been very gratifying, and regret that we are able to do no more than give a tabulated list of these.

Pastor	Class	Church	Accessions
C. W. Wycoff, D.D.	1865	Bethel, Presb. of Pittsburgh	14
S. S. Wylie	1870	Middle Spring, Pa.	20
D. R. Montgomery	1900	Sharpsburg, Pa.	73
H. Vernon Baker	1908	Glenshaw, Pa.	21
W. E. Allen	1892	Elm Grove, W. Va.	51
P. H. Gordon	1896	First, Braddock, Pa.	16
C. S. McClelland, D.D.	1880	Mt. Washington, Pittsburgh, Pa.	14
O. J. Hutchison	1904	Natrona, Pa.	6
O. N. Verner, D.D.	1886	McKees Rocks, Pa.	31
J. B. Hill	1891	First, Brookville, Pa.	25

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M. S. Bush	1901	First, Ford City, Pa.	27
J. R. Mohr	1900	Rural Valley, Pa.	8
John Gourley	1877	Twin Falls, Ida.	11
C. L. Chalfant	1892	First, Boise, Ida.	43
P. W. Snyder, D.D.	1900	Homewood Ave., Pittsburgh, Pa.	23
C. B. Wingerd	1909	West End, Pittsburgh, Pa.	19
S. F. Marks	1882	Tidioute, Pa.	11
H. S. Shaw	1902	Unionville, Pa.	24
R. L. Houston	1908	Amsterdam, Ohio.	90
George W. Pollock	1881	Buckhannon, W. Va.	35
Edgar W. Day	1882	Richland, W. Va.	14
J. M. Potter	1898	Vance Mem., Wheeling, W. Va.	28
F. N. Riale	1886	Grace, St. Louis, Mo.	20
W. E. Howard	1894	Oakland, Pittsburgh, Pa.	10
T. J. Gaehr	1904	Camden, Ohio.	20
F. M. Silsley, D.D.	1898	North, N. S., Pittsburgh, Pa.	16
U. S. Greves	1895	New Alexandria, Pa.	19
W. J. Hutchison, D.D.	1898	First, Kittanning, Pa.	33
H. U. Davis	1898	Poke Run, Pa.	16
E. L. McIlvaine	1898	Ridgway, Pa.	20
J. F. Elder	1897	First Avenue, Denver, Colo.	57
B. V. Riddle	1911	First, West Elizabeth, Pa.	22

The First Church of Halstead, Kan., Rev. J. M. Oliver ('97), pastor, has just closed a most successful year. The increase in contributions and membership was 10 per cent over that of last year. In five years this church has advanced from 35c to \$7 per member for foreign missions. Mr. Oliver has been granted a leave of absence for the summer, which will be devoted to special study in the East.

The First Avenue Church of Denver, Colo., has just closed a prosperous year both financially and spiritually. All the congregational expenses, amounting to \$5,772, were paid, leaving \$150 in the treasury, and although more than 100 members have been put on the lapsed list, the accessions have more than balanced this, leaving the membership about 600. Rev. J. F. Elder ('97) is pastor.

Early in April the 30th anniversary of the organization of the Presbyterian Church of Conemaugh, Pa., was celebrated. The records given in a history of the church, which was published at this time, show growth and progress and the outlook is bright for continued prosperity. Rev. George S. Bowden ('05) is pastor.

On Thursday, May 4, the members of the Presbyterian Church of Glenshaw, Pa., gave a reception to Rev. H. V. Baker and his wife, who have lately taken up the work there.

The churches of Fairmount and Pleasant Hill, Pa., have lately voted an increase of \$100 to the salary of their pastor, Rev. R. L. Biddle ('95).

An addition of \$240 has been made to the salary of Rev. F. W. Crowe ('02) by the congregation of Mt. Pisgah Church, Presbytery of Pittsburgh.

The following items, indicative of a very prosperous year, are taken from the last annual report of the Presbyterian Church of Scottdale, Pa.: Membership, 550; accessions during the year, 43; baptisms, 34; Sunday School membership, 340; total congregational

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expenses, \$3,737; total benevolences, \$2,150; balance in treasury, \$239.40. Rev. J. E. Hutchison ('94) is the pastor.

Rev. E. J. Knepsfield ('05) has resigned the churches of New Geneva, Old Frame and Mt. Moriah, Pa.

The Presbyterian Church of Elm Grove, W. Va., has recently voted an increase in the salary of their pastor, Rev. W. E. Allen ('92), and are contemplating the enlarging of their buildings as a result of the growth in the Sunday School. A fund of \$22,000 is already in hand for this purpose.

Rev. Sherman H. Doyle ('90) has resigned the Fourth Church, Philadelphia, Pa.

On May 28 Rev. F. M. Silsley, D.D. ('98), pastor of the North Church, N. S., Pittsburgh, Pa., and chaplain of the Sixteenth Regiment, N. G. P., preached on "The Conscience of the American Soldier."

Rev. William O. Campbell ('66), pastor emeritus of the Presbyterian Church of Sewickley, Pa., has just returned from an extended European trip.

Grove City College has conferred the degree of D.D. on Rev. P. W. Snyder ('00), pastor of the Homewood Avenue Church, Pittsburgh, Pa.

Rev. T. E. Duffield ('06), of Suterville, Pa., has accepted the position of chaplain at the Allegheny County Workhouse.

The cornerstone of the new church at Avella, Pa., was laid on June 14. Rev. B. F. Heany ('06), formerly of Independence, Pa., is the pastor of this newly organized church.

Following are the titles of papers read by alumni of the Seminary before the Presbyterian Ministers' Association of Pittsburgh and vicinity, in their meetings held Monday morning of each week: May 1, "Back to Christ", Rev. J. S. Axtell, D.D. ('74); May 8, "The Negro Problem in the South", Rev. A. S. Hunter, Ph.D., LL.D. ('85); June 12, "Breadth and Narrowness of Religion", Rev. J. T. Gibson, D.D. ('72); June 19, "Can the Vatican Accept Modernism?", Rev. S. J. Fisher, D.D.

The First Presbyterian Church of St. Cloud, Fla., Rev. J. H. Rodgers ('99), pastor, was dedicated with appropriate services on February 5th.

During the past quarter the Men's Bible Class of the Second Presbyterian Church of Mercer, Pa., completed an interesting and profitable course of study on "The Covenant", as set forth in Gen. 11:27—25:18. Rev. George Taylor, Jr. ('10), the pastor of the church, is the teacher of this class.

Rev. F. J. Milman, Ph.D. ('99), has just completed a pastorate of ten years in the Second Presbyterian Church of Pottsville, Pa., and has taken up work as assistant pastor of the Second Church of Newark, N. J. The high esteem in which Dr. and Mrs. Milman were held and the great success to which they attained during this pastorate, both in the church and in the community, are evidenced by the appreciative resolutions passed by the Christian Endeavor Society, the Session of the Church, and the Railroad Y. M. C. A. of Pottsville.

Rev. C. L. McKee ('91) has published a trenchant pamphlet on the immigration problem as the Church faces it. It is entitled, "Caring for the Stranger", and is published by the American Sunday School Union.

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Rev. R. Leard Smith, D.D. ('81), pastor of the First Presbyterian Church of Ligonier, Pa., preached on the King James Version of the English Bible, April 23.

Rev. A. L. Wiley ('99), Ratnagiri, India, has just published a "Life of Paul" in the Marathi language. Mr. Wiley has recently received the degree of Ph.D. from Grove City College.

THE GRADUATING CLASS

Charles Clair Cribbs, Clarksburg, Pa.; Grove City College, 1908; installed pastor of the churches at East Butler and North Butler, Pa., on Friday, May 5th.

Harry Lavan Earnest, Wolfsburg, Pa.; Albright College, 1907; pastor Lonaconing, Md.

Wilhelm Gotthart Felmeth, Moravia, Pa.; Westminster College (Pa.), 1908; having been awarded the Seminary Fellowship, will spend the year at the University of Marburg, Germany.

Henry Geddes, Pittsburgh, Pa.; University of Wooster; pastor North Springfield, O.

Arthur Minton Guttery, Washington, Pa.; Washington and Jefferson College, 1907; secretary Y. M. C. A., Washington, Pa.

William Harron Hezlep, Pittsburgh, Pa.; Westminster College (Mo.), 1908; under appointment by Presbyterian Board of Foreign Missions to the North India Mission.

John Lynn Howe, Scotch Hill, Pa.; Grove City College, 1907; pastor Wessington, S. Dak.

Reuel Emerson Keirn, Barnesboro, Pa.; Grove City College, 1908; pastor Cross Creek and Two Ridges, O., Presbytery of Steubenville.

Wilbert Blake Love, Brookville, Pa.; Grove City College, 1906; pastor Smithfield, O.

Malcolm Angus Matheson, Little Narrows, N. S.; Franklin College (Ohio), 1908; pastor Murdocksville, Pa.

John Ambrose Oldland, Dawson, Pa.; Grove City College, 1908; pastor Unionport, Ohio.

Francis Edward Reese, Williamsburg, Pa.; University of Wooster, 1908; pastor Williamsburg, Pa.

Matthew F. Smith, Falls Creek, Pa.; Grove City College, 1906; installed pastor Hookstown and Mill Creek (Pa.) churches May 10, 1911.

Rufus Donald Wingert, Dalton, Ohio; University of Wooster, 1907; ordained and installed pastor East McKeesport, Pa., April 28, 1911.

Lewis Austin Worley, Mercer, Pa.; Grove City College, 1908; pastor New Waterford, Ohio.

George Lang Glunt, Pittsburgh, Pa.; installed pastor Forty-third Street Church, Pittsburgh, Pa., May 12, 1911.

Benton V. Riddle, N. S., Pittsburgh, Pa.; ordained and installed pastor West Elizabeth, Pa., May 7, 1911.

Frank Johnston Woodward, Indiana, Pa.; Indiana Normal School, 1908; under appointment by the American Board of Commissioners for Foreign Missions to the Gilbert Islands.

General Information.

General Information

A NEW PROFESSOR

At their annual meeting, held May 5th, the Board of Directors elected Rev. James H. Snowden, D. D., Associate Professor of Systematic Theology. The previous week Dr. Snowden had been unanimously elected to the same chair at McCormick Theological Seminary. It is seldom that a minister has two such calls at one time and the alumni of the Western Theological Seminary can justly feel proud that such a distinguished writer and scholar as Dr. Snowden is one of their number, and can congratulate themselves that he heeded the call of his alma mater rather than that of the great Theological Seminary on the shores of Lake Michigan.

GIFTS

The following books are the gift of Mr. Wilson A. Shaw to the Library of the Western Theological Seminary:

Rich and Poor—Mrs. Bernard Bosanquet.

The Principles of Relief—Edward T. Devine, Ph.D., LL.D.

Friendly Visiting Among the Poor—Mary E. Richmond.

The Care of Destitute, Neglected and Delinquent Children—Homer Folks.

Supervision and Education in Charity—Jeffrey Richardson Brackets, Ph.D.

Neglected Neighbors—Charles Frederick Weller.

The Family—Helen Bosanquet.

Modern Methods of Charity—Charles Richmond Henderson.

Guide to Study of Charities and Corrections—Alexander Johnson.

Constructive and Preventive Philanthropy—Joseph Lee.

A Good Neighbor in the Modern City—Mary E. Richmond.

Some Ethical Gains Through Legislation—Florence Kelly.

The Strength of the People—Helen Bosanquet.

The Campaign Against Tuberculosis in the U. S.—Philip P. Jacobs.

The Practice of Charity—E. T. Devine.

Charitable Relief—C. F. Rogers, M.A.

American Charities—Amos G. Warner, Ph.D.

Philanthropy and Social Progress—Seven essays by different authors.

Substitutes for the Saloon—Raymond Calkins.

Efficient Democracy—W. H. Allen, Ph.D.

Americans in Process—Robert A. Woods.

Tuberculosis, a Preventable and Curable Disease—S. Adolphus Knopf, M.D.

Dependents, Defectives, Delinquents—Charles Richmond Henderson.

The following book is the gift of Mr. Oliver McClintock to the Library: The Old North Trail, by Walter McClintock.

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FOREIGN DEPARTMENT

Since the publication of the February Bulletin, the following contributions have been received for the special support of the Foreign Department:

Third Presbyterian Church, Pittsburgh, Pa.	\$100.00
Evergreen Church, Youngstown, Ohio	3.00
Homestead Presbyterian Church	10.00
Sunday School of First Church, Burgettstown, Pa.....	8.90
Sewickley Presbyterian Church	100.00
Shadyside Church, Pittsburgh, Pa.	100.00
First Presbyterian Church, Pittsburgh, Pa.	90.00

BIBLE CONFERENCES.

GROVE CITY BIBLE SCHOOL

Alumni of the Seminary conduct two of the best organized and most popular Bible Conferences of the country, and professors of the Seminary are taking a prominent part as lecturers.

President Isaac C. Ketler ('88) has a more elaborate program than usual for the Grove City Conference:

SCHOOL OF SOCIOLOGY (August 1-10).

1. Course by Dr. Warren H. Wilson.
2. Special Conference Hour conducted by Dr. Wilson.
3. Course in Social Survey and Graphic Display by Mr. G. B. St. John.
4. Two Courses on the Rural Problem by Miss Mabel Carney.
5. A general course in Sociology by Dr. A. A. Tenney.

THE BIBLE SCHOOL (August 10-20).

The Old Testament.

Professor Robert Dick Wilson, of Princeton Theological Seminary.
Professor George L. Robinson, of McCormick Theological Seminary.
Professor D. A. McClenahan, of the Allegheny Theological Seminary.
President James A. Kelso, of the Western Theological Seminary.

The New Testament.

Professor Robert Law, of Knox College, Toronto.
Rev. Dr. Cornelius Wolfkin, of Rochester Theological Seminary.
Professor Matthew Brown Riddle, D.D., of the Western Theological Seminary.

Preaching, Rev. C. Sylvester Horne, D.D., pastor of the Whitfield Tabernacle, London, Eng.

A special course in Church History, by Professor George M. Richards, D. D.

Sacred Oratory, Professor George M. Sleeth, of the Pittsburgh Theological Seminaries.

Philosophy, by Professor A. T. Ormond, of Princeton University.

General Information.

COE COLLEGE BIBLE CONFERENCE.

President John Marquis, D.D., LL.D. ('90), has arranged a very strong program for the Coe College Summer Bible Conference, to be held July 31 to August 4.

The Rev. David James Burrell, D.D., LL.D., pastor of the Marble Collegiate Church, New York, will lecture daily to ministers on "Sermon Building". In addition he will preach each evening.

Dr. Josiah Strong, Secretary of the American Institute of Social Service, New York, will discuss the great questions of Christian Sociology.

The Rev. James H. Snowden, D.D., LL.D., Professor of Systematic Theology at the Western Theological Seminary, and author of "The World a Spiritual System" and "The Basal Beliefs of Christianity", will lecture daily on theological themes.

Dr. Louis M. Sweet, of the Bible Teachers' Training College, New York, widely known as a Biblical writer and lecturer, will present the general study of Bible Study.

Dr. Henry Frederick Cope, General Secretary of the Religious Education Association, Chicago, will conduct a course of studies in Practical Problems of Church Administration and Service.

BIOGRAPHICAL CATALOGUE

—OF THE—

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No Library of a graduate of the Western Theological Seminary can be complete without this handsome volume of our Biographical Catalogue. It contains an accurate record of all professors and alumni, together with every partial student of this Seminary, comprising 2098 matriculated students, over 1000 of whom are now living. Sign and mail the blank below.

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For further information, write:

Rev. James H. Evans, Ph.D., D.D.,

Western Theological Seminary,



